KING CHARLES HIS FUNERAL.

Who was Beheaded by Base and Barbarous hands *January* 30, 1648.

AND

Interred at WINDSOR, *February* 9, 1648.

WITH

His ANNIVERSARIES Continued untill 1659.

By THOMAS SWADLIN, D.D.

Qui orat & exorat, Vivat, veniat, Vincat
Carolus *Secundus.*
Et sit Carolo *Magno Major*, Amen.

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1661
S971

TO THE

KINGS

Most Exceent

MAJESTIE

CHARLES II.

GREAT SIR,

THat *Your Majestie* may vouchsafe to give these Anniversaries a gracious Reception, is the *Petition* to, That *Your Majestie* may be Blest with a *Long Life*, with a *quiet Reign*, with a *Faithfull Councel*, with a *Pious Clergie*, with a *Valiant Souldiery*, with a *Loyal People*, and be preserved from a new *Rivalry* of *Presbytery* and *Independency*, is the *Petition* for, *Your Majesty*, By

Your Majesties Loyall Subject

THOMAS SWADLIN D. D.

TO THE

KINGS

2 SAM. 1. 14.

How wast thou not afraid, to put forth thine hand to destroy the Annointed of the Lord?

IN *qualia tempora reservasti nos Domine?* O Lord God, In what sad times do we live? *Times*, wherein sins of the highest size are comitted, *Sacriledge* and *Rebellion*, and not controuled; Nay, They are countenanced, and not checkt; Yea, to check them, and controule them, is accounted a greater sin, and can expect no greater *Reward*, then *an heavy punishment*.

So *sad* are the *Times* we live in, *Sacriledge* and *Rebellion committed, countenanced, commanded*; To *discountenance* them, to *discommand* them, to *rebuke* them, is accounted a *greater sin*, and must expect as *great* if not a *greater punishment*.

But what then? Shall we dry our *Eyes* and not weep for them? Shall we harden our *Hearts*, and not sigh for them? Shall we muzzle our *Mouths*, and not declaime against them? This indeed would involve us in the *Guilt*, and lay us liable to a *greater punishment*; Not only to an *Hatchet*, to an *Halter*, to a *Rack*, to a *shame*, to a *Torment* here; but to *Fire and Brimstone*, to *storms* and *Tempests*, to *Tortures* and *Devils* hereafter. A hard choice I confesse; But for all that, They that have more

care of their *Bodies*, then of their *Souls*; They that have more reſpect to their *Poſterity* then to their *Eternity*, may conſent by ſilence; For my part, *Liberabo animam meam*, whatſoever becomes of my *Body*, of my *Wife*, of my *Children*, I will, if poſſibly I can, deliver mine own *Soul*; not only by not *conſenting to*, but alſo by *diſſenting from*, and *increpating of* thoſe *Royal Blood-ſuckers*, thoſe *Sons of Belial*, thoſe *Regicides* and *King-Killers*; not only in the *Diſtillation of mine Eyes* to bedew a *Royall Coffin*, not only in the *Compunction of my Soul*, to bewaile the *loſſe* of a *Royal Perſon*; but alſo in the *Objurgation of my Tongue*, by chiding thoſe who were ſo *Diſloyal*, *as not to be afraid to put forth their hands to deſtroy the Annointed of the Lord.*

And that you may deliver your *Souls* too, I beſeech you, Joyn your *Tears* with mine; Joyn your *Prayers* with mine; Joyn your *Sorrows* with mine, until *God* ſhall be pleaſed to eſtabliſh *King Davids ſeed* in *King David's Throne*, to increpate thoſe *bloody Actors* in this *Expoſtulation* and *Diſquiſition* of ſo *bloody an Act*; *How waſt thou not afraid?* &c.

Theſe words at firſt view ſeem to be nothing but an *Interogation*, the *asking of a Queſtion*, and no more; But upon a ſecond and better *Inſpection*, they will appear an *heavy Indignation*, and reſolve themſelves into this ſtrong *Negative*,

No man may, *None but a fearleſſe*; i. e. *a graceleſſe man dare*, *put forth his hand againſt*, much leſſe, *deſtroy the Lords Annointed*; and offer to our conſideration theſe *particulars*.

Diviſion --

1. *Whether all Kings, bad and all, be the Lords annointed?* *I reſolve it*, *Yes*, *They are.*
2. *Whether ſuch a Perſon, though bad, may be reſiſted, depoſed or murthered?* I reſolve it, *No*, *He may not.*
3. *How fearful a ſin is it to do ſuch an Act?* Beſides what I ſhall reſolve upon this anon, I muſt add, *Time will diſcover.*

I begin

I begin with the firſt; *Whether all Kings, bad and all, be the Lords Annointed? Yes*, I ſay, *They are.*

For it was in a *Phrenſy mood*, when *Ajax* took *Kings* for *Upſtarts*, riſing and ſtanding of themſelves; *Cowards* get victory by *God*, ſaith he, but I will win, whether *God* will or no.

And it was in as *deſperate a fit*, when *Antiochus* ſaid, The *Perſons of Kings* are of *Force or Fortune*; Τίνι ἢ τύχῃ δίδωσι λαβέτω Let him take the Kingdom, to whom *Fortune* or the *ſword* ſhall give it.

And a *fooliſh Dream* of *wiſe Homer* it was, when he ſaid, *That Kings are the ſpawn of Jupiter, nurſed and foſtered by Jupiter.*

And their *Speech* is as full of *Folly* and *Madneſs*, whether *Papiſt* or *Puritan*, or him that hath out-ſtripped them both, the *Independent*, who ſay, *That the King is the Peoples Creature, The People the Kings Creatour; The King whoſoever he be, quâ King, is King but Precario, by the Peoples Courteſy.*

And thoſe *Texts* they alleadge for the proof of their *Opinions*, are *fooliſhly* if not *foully* miſtaken by them. *viz.*

All the People went up to Gilgal, and made Saul King there; *and therefore the King is the Peoples Creature*: ſo again, *All the People of Judah took Azariah, and made him King for his Father Amaziah*: *and therefore the People are the Kings Creator.* 1 *Sam.* 11. 15. 2 *Reg.* 14. 21.

For in *Propriety of Speech*, *The People* did then, and do now only declare him to be *King*, who was ſo appointed by God; and therefore the *Context* runs thus; *Samuel ſaid to the people, Come, let us go to Gilgal, and renew the Kingdom there*: *i. e.* Let us acknowledge, and make known *him* to be *King*, *whom the Lord hath choſen*, as it is in the 24 *verſe* of that *chapter*. 1 *Sam.* 11. 14.

Outward Solemnity and Coronation the *King* hath from the *People*; but *Power*, *Right*, and *Authority* he hath from *God*; *from God immediatly*, and *Dependent* upon *God* only; and *Inde-*

pendent from the *People*, whether *Diffusive* or *Collective*, whether *Representative* or *Essentiall*.

Look ye else upon the *first Rulers* Gods *first Church* had, *the Church of the Jewes*; *Who made Moses to be Ruler over Israel?* *God*: The *People* had no hand in it: who appointed *Joshua* over the *Congregation of Israel*? who but *God*? Who raised up the *Judges*? who but the *Lord*? Who appointed, yes, to come to the word of my *Text*, *who annointed Saul to be Captain over Israel!* who but the *Lord*? *Samuel* poured on the *Oyl*, *but God annointed him*.

Act. 7.35. Num. 27.16 Judg. 2. 16. 1 Sam. 10.1

That for the first King of Israel, SAUL; He was appointed to be *King*, and *annointed by God*: And so again for the second, *King of Israel*, DAVID; *Who found him, and who annointed him?* Not the *People*, I assure you; *not the better sort of them*, *The Elders of the City Bethlem*, *They were astonished when Samuel went upon that errand from God*; Nor the *best sort* of the *People* neither; Not the *Saints*; *They dream't of no such matter*, until *God* told them on't by a *Dream and Vision*, as you may read in the *Psalmes*; *God spake in a Vision to his holy Ones*, *and said*, *I have exalted One chosen out of the people*; *chosen and exalted out of the People by God*; Not *chosen and exalted* out of the *People* by themselves; No, nor yet by *Samuel the Prophet* neither; For if he had been left alone, we had not had *King David* for the *second King of Israel*, but *King Eliab*; for so he said, when he lookt upon *Eliab*, *Surely the Lords annointed is before me*: No, nor yet *Abiather*, *the High-Priest*; For if he might have had his will, we had not had *King Solomon* for the *third King of Israel*, but *King Adonijah*.

1 Sam. 16.4. Psal. 89.19. 1 Sam. 16.6. 1 Reg. 1.7.

No, no, neither *People* nor *Prophets*, nor *Saints* nor *High-Priest*, are *King-founders*, but only *God himself*; and therefore certainly neither *King-founders*, nor *King-confounders* are of *God*,

God, who lay the *Foundation of Kings* upon any other then *God* alone; and ſo *God-ſelf* tells us, ſaying, *I have found David my Servant, with my holy Oyl have I annointed him.* Pſ. 89. 20.

The words there are *Emphatical*, and worth your marking; It is not *Reperi*, I have found him by *adventure*, or I have ſtumbled upon him by *chance*; but it is *Inveni*, I have taken pains by ſeeking to finde him out; and ſo it is elſewhere expreſſed; *Quæſivit Deus hominem*; *The Lord hath ſought him a man*; and in the *Pſalm* it is, *Inveni Davidem ſervum meum*, *I have found out David my ſervant.* 1 Sam. 13. 14.

But miſtake not; I repeat not theſe words, nor do I comment upon theſe words, to give you leave to think, *God* needed either to *ſeek* him, or *finde* him, but to let you know, *How God ſtood affected to the having of Kings*; *He* was ſo ſet upon them, that rather then not have them, *Hee* would do as we do, *Take the pains to ſeek them, and find them out*; and yet not do as we do too often; ſo ſoon as we have *ſought* a thing and *found* it, by and by to *looſe* it again: No, but *God* ſo *ſought* and *found* our *Kings*, as to have them continued; and therefore it follows in that place, *Oleo meo ſancto, with my holy Oyl have I anoint him.*

Were it no more but *Oyle*; why yet that alone were enough to ſhow both the *Sovereignty* and *perpetuity* of *Kings*; For mingle what you will with *Oyle*, it will be *uppermoſt*; and though thoſe *Colours* which are laid in *water*, fade by and by; yet the *Colours* of the *Crown* being laid in *Oyle*, it is to let us know, *They ſhould, yea, and notwithſtanding the craft of Royal Horſe-leeches, they ſhall laſt and hold out all weathers*: Yea, and to let them know too, *Kings themſelves*, what they ſhould be, *ſmooth, gentle* and *ſupple* as *Oyle*; *no Acrimonie in them at all.*

If it were no more but *Oyle*, *we* ſhould learn ſo much, and *They* ſhould learn ſo much; *We*, *That Kings ſhould continue:*

and

and live out their dayes, because they are annointed with Oyle, not with water; They, that they should be gentle to their Subjects, because they are annointed with Oyle, and not with Wine.

But it is more then *Oyl*, It is *holy Oyl*, & *Gods holy Oyl*; and this is to tell *them*, *Kings*, *That they should be holy*, and as they bear an *Image* of *Gods power in the sublimity of their places*: *so they should also of Gods purity in the sanctity of their persons*: And this again is to tell us, *That their Function is like their Unction*, *Holy*; and therefore not to be touched with the *hand of violence* by any: *They that offer violence to Kings*, *offer violence to God himself*: *because God finds them*, *and makes them Kings*: *because God annoints them*, *and sacres their persons.*

This happily may be granted for *David*, and such *good Kings* as *hee* was, who with the *Sanctity* of their *Functions*, received also *Sanctity*, into their *Persons*: But is it so with *bad Kings* too? Are they *found* out by *God*, and *annointed by God*? Yea, that they are; and this I shall shew you *first* in *Generall*; and *secondly* in some *particulars.*

1a. 1a. Prov. 8. 15. *First in General*, *Per me Reges regnant*, *By me Kings Reign*; *Per me*, *By me.*; not *per lumina*, by the *Position* of the *Stars*; By *Jupiter* or *Venus*, or some other good *Planet* in their *Ascendent*; Nor is it *per se*, By their own *Bow* or *Sword*; *Adonijahs regnabo* fail'd him: But it is, *Per me*, *By me*, and that is, *By God himself*; and therefore saith St. *Chrysostome*, *Reges quòd sunt*, *per Deum sunt*, *Kings are Kings by God*; and it was once the *usual style* of *Popes* themselves, in writing to *Kings*, to wish them health, *In eo per quem Reges regnant*, *In him by whom* Kings *do Reign*; and that was neither *Saint*, nor *Angel*, nor Pope, nor *People*, but only *God*; *A Deo*, saith *St. Paul*, *The Powers that be are ordained of God*: *Per me*, says *Solomon*, *By God Kings Reign.*

In 13. ad Rom.

Rom. 13.

And

And this *per* here is not only *Permiſſivè*, by way of *Toleration* only, though the *Latine* will bear ſuch a *conſtruction*, as *Per me licet*, you may if you will for all me, I hinder you not: And ſo ſome *Prieſts* of the *Latine Church*, and ſome *Presbyters* in the *Engliſh Church*: The *Prieſt* there, and the *Presbyter* here is *a ſolo Deo, et Jure Divino*, by *Divine Right*, and of *Gods conſtitution*; But the *King* is *ex importunitate Populi*; That *there be Kings*, and that *Kings Reign*, it is upon the *Peoples importunity*, and *God* only *bears them*, or rather *bears with them*: and ſo They make *Per me Reges regnant permiſſivè* only, and at no hand *Poſitivè*; and yet the *Apoſtle* ſays expreſly, It was διάταγη the *Ordinance of God himſelf*: and ſo of *Gods Inſtitution*. *Rom.* 13. 2.

Indeed however *per* in the *Latine* may bear it, yet διὰ in the *Greek* cannot; the *Idiome* of that Tongue rejects *permiſſion*, and ſays clearly, *Kings are of Gods Ordination and Inſtitution*; By the *Inſtitution of his Power*: ſo is the *Context*, *I have ſtrength, By me Kings Reign*, By the *inſtitution of his Will*. *Hæc eſt voluntas Dei*, ſays *St. Peter*, *This is the Will of God, that ye ſubmit your ſelves to the King, By the Inſtitution of Gods good Will and Love*; *Becauſe God loved his People*, ſays *Hyram King of Tyre, he hath made thee King*. *Prov.* 8. 14. 1 *Pet.* 2. 13. 15. 1 *Chro.* 2. 11

And this *per me*, is as well for *Saul a bad King*, as for *David a good King*; as well for *Cyrus an Heathen King*, as for *Solomon a Jewiſh King*; as well for *Conſtantine a Chriſtian King*, as for any of the reſt: and ſo for all other *Kings* whether *Jewiſh*, *Heathen*, or *Chriſtian*, *Good* or *Bad*. That *in Generall*.

Secondly in particular, *Saul was as bad a King*, as well could be, a *Monſter* rather then a *Man*; There were not many ſins againſt *God* or *Nature*, wherein he tranſgreſſed not, and yet his *exceſſe* was not puniſhed either by *Sacerdotal Synod*, or by the *ſecular Senate*; either by an *Aſſembly of Levites*, or by an *Army* 2.

Army of Souldiers; *David* forbad it twice in his life time, and revenged it after his death, and for no other reaſon but this; *Quia unctus Domini, quia Chriſtus Domini*, *Becauſe he was the Lords annointed*, *Sauls unction* was the cauſe of his *immunity*, *Quæro ſi Saulus non habebat Sacramenti ſanctitatem, quid in eo David venerebatur* ſays *St. Auguſtine*. *If Saul had not the holineſſe of unction, I wonder what it was, that David reverenced in him*, *David* reverenced *Saul* for his *holy unction*.

Contr. Patil. l. 2. c. 48.

Saul a *bad King* was *Gods annointed*, though *bad*; and it is to let you know, *That annointing doth not ſignifie any ſpiritual grace or vertue*; For then *Saul* had not been *King*, and yet, when he was at the worſt, he was ſtill *Gods annointed*.

Nor ſecondly does *Unction* ſignifie *Religion*; For then *Cyrus* a meer *Heathen* had not been *King*; yet *King* he was, and *Gods annointed* too.

Iſa. 45. 1.

Unction or *annointing* then, ſignifying neither *confirming* in *Religion*, nor *conferring of any ſpiritual grace*, it muſt and will ſignifie that *Dominion* and *Sovereignty*, which *God* gives that man, whom *He* chooſes out of the reſt to be *King*, whether *he* be *good* or *bad*, either in the beginning of a *Royal Race*, or in the *Succeſſion* of a a *Royal Birth*; And the *Primogeniture* of *Sovereignty*, (I muſt tell you) is enough to prove one *Gods annointed*.

At firſt, *God made Kings and his annointed immedialy by himſelf*: ſo *Moſes*; Then *Mediatly* by *Men*: ſo *Joſhua* by *Moſes*: ſo *Saul* and *David* by *Samuel*: and ſo *Solomon* by *David*, and theſe were extraordinary waies: The *ordinary waies* are by *Succeſſion* or by the *Sword*, (For *Elective Kings* are rather *Reguli* then *Reges*, and *titular* then *reall*) *Abimelech* got it by the *Sword*: ſo did *Nebucadnezzar*: and ſo did *Cyrus*, and ſtill they were *Gods annointed*. But this we durſt not ſay to you, if *Gods word* did not ſay ſo to us. The ſureſt was by *Succeſſion*, or *Birthright*,

Jud. 2 Reg. 24. 1. *Iſa.* 45. 1.

right, which belongs to the *eldeſt Son*; and thus *Rehoboam* ſucceeded *Solomon*, *&c.* and they that ſo come to the *Crown* are *Gods annointed*: and therefore may not be *reſiſted*, *depoſed*, or *murthered*; which is my *ſecond part*, and thus propoſed:

Whether ſuch a Perſon as the King, and Gods annointed, though bad, may be reſiſted, depoſed, or murthered? I anſwer it, *No*; and thus I undertake it. Part. 2.

And that you may clearly, and to the full, underſtand the truth of this; I ſhall leave it to your choyce, whether you will believe *Papiſts* and *Puritans*, *without the word of God*, *or the Primitive Fathers and Doctors*, *with the word of God*.

The *Jeſuites of Rome* tell us, *That Kings may be depoſed by Popes*; The *Puritans of Geneva* tell us, *That Kings may be depoſed by the People*; *Both*, *in ſome caſes*: and the *ſpawn* of both, the *Independents*, have done it *de facto* in *England*, without any *Cauſe* or *Cauſe* at all; will you hear them ſpeak?

1. Say they of *Rome*, *If the King be a Tyrant*, *i. e.* If inſtead of *protecting the People*, he *deſtroy* them: If inſtead of *feeding* the *People*, he *fleece* them: If inſtead of *enriching* his *Subjects*, he *impoveriſh* them: If inſtead of doing them *Juſtice* he be *unjuſt* unto *them*: *Let him be*, *as lawfully he may be*, *depoſed*. Bellar. de

2. *If the King uſurp power in ſpiritual things*, *i. e.* If he call himſelf *Defender of the Faith*, or under *Chriſt* the *Head of the Church*; If he call a *Council* without leave of his *Holineſſe*, the *Biſhop of Rome*; If he ſhed the *blood* of *Prieſts* by the *Secular Power*, and *Civil Sword*; If he alienate *Monaſteries*, *Nunneries*, and other *Demeaſns* of the *Church*; *Let him be*, *as lawfully he may be*, *depoſed*. Poteſt: Pape.

3. If he be an *Heretique*, *i. e.* If he be not of the *Romiſh Faith* and *Religion*; If he favour it not, If he promote it not, If he practiſe it not, If he perſecute the *Profeſſors* of it, If he enact Lib. 5.

and execute *Penal Lawes* againſt them; *Let him be, as lawfully he may be, depoſed.*

4. If he be a *Fool*, (had I been the *Cardinal*, inſtead of *Fatuity*, I would have ſaid, *If he be a Demoniack*) *i. e.* If he be poſſeſt with the *Devil*, or an *evil Spirit*: If he have compacted with the *Devil*: If he be ſo *fierce* that no man may ſpeak unto him: If upon every, or any light occaſion, he throw his *Javeline* to nail men to the wall, and draw his *Sword* to cut their *Throats*; *Let him be, as lawfully he may be, depoſed.*

Cap. 1.

Theſe are *ruled caſes in Rome*, to legitimate, that *ſpurious Doctrine* of *King-depoſing* and *King-killing*, and all theſe made good by thoſe *hell-hatcht Diſtinctions* of *Proprié*, & *Improprié*, of *Directé* & *Indirectè*, of *Simpliciter* & *ſecundam quid*, of *Abſolute & in ordine ad ſpiritualia*, by the Popes *Abſolute and Relative Authority.*

And the ſame *Doctrine of Sedition*, of *Depoſing*, of *Regicide* and *King-killing*, is as ſtifly, but not ſo ſubtly maintained by the *Puritans*, elſe hear them ſpeak:

Lee. Com. Theol. Lec. 77. p. 845.

1. *Subditis, ſi ſit publica et manifeſta ſavitia, licet fieri ſupplices implorare auxilia ab alijs, et ſuſcipere eorum defenſionem aliis Regibus licet* ſaith *Bucanus*: when *Subjects* ſuffer Publick & manifeſt wrong, they may lawfully become *Suppliants* unto *Forreign Magiſtrates*, and implore their aid againſt their own *Princes*; and other *Kings* ought to take upon them their *Defence* and *Protection.*

2. *Si legibus Dei Magiſtratus tranſgrediantur &c.* ſays *Chriſtopher Goodman*; If *Magiſtrates* tranſgreſs *Gods Lawes* themſelves, and commend others to do the like, they looſe that honour and obedience, which is otherwiſe due unto them, and ought no more to be taken for *Magiſtrates*, but to be examined and puniſhed as *private tranſgreſſors.*

Tract. de obed. p. 119.

3. *Licuit*

3. *Licuit*, ſays *Euſebius Philadelphus* from *Edenburgh*, It was as lawful for his *Brethren of France*, to defend themſelves from the *Tyranny* of *Charles* 9. *King of France*, as for *wayfaring-men* to reſiſt and repel *Thieves*, and *Wolves*; Nay, ſaith he, *I am of opinion with the old people of Rome, That of all good actions, the Murther of a Tyrant is moſt commendable.* *Dial* 2. p. 57

4. *Oritur nobilis quæſtio*, ſays *Danæus*, *in his Chriſtian Policy*; *Here ariſes a noble queſtion, Whether it be lawful for Subjects to change and alter their Government? Yea, whether it may be done by godly men with a good Conſcience? Yes*, ſays he, *I a may*; and his *Reaſon* is this, *Reges ſummiq; Magiſtratus*, *Kings & chief Magiſtrates* are the *Vaſſails of the Kingdom & Common-wealths* where they Rule; and therefore may be diſpoſſeſt and dejected, when they attempt any thing againſt the *Fundamental Lawes* thereof; and as it is truly ſaid, *A General Council is above the the Pope; ſo the Kingdom or Peers of the Land are above the King.* *Lib.* 3. *c.* 6.

5. *Hunc tollent, vel Pacificè, vel cum bello, qui eâ poteſtate dotati ſunt, ut Regni Ephori, vel omnium ordinum publicus conventus*, commended by *Cartwright*, the *Presbiterian-founder in England*; *The Peers of the Kingdom*, or *the publick Convention of the States ought to deſtroy a Tyrant, either by peaceable practiſes, or by open War*, ſays *Fennerus*, in his *Sacrâ Theolog.* *Lib.* 5. *c.* 13. *pag.* 185.

6. *Jus humanum, Naturale, Nationale, Poſitivum*, ſays *Doleman*, *All Lawes, Humane, Natural, National, Poſitive*, do teach, *That Common-weals*, which gave *Kings* ther *Authority* for the *Common-good*, may take the ſame from them, if they abuſe it to the *common ill.* *Prt.* 1. *cap.* 4. *pag.* 72.

Thus you ſee the *Kings of Chriſtendom* crucified, as *Chriſt* was *between two* Thieves, the *Papiſt*, and the *Puritan*; All the difference is, The *Papiſts give this Power to the Pope*; The *Puri-*

tans give it to the People; and yet, in that, rather then fail, they do ſometimes agree; But,

I pray take notice, when this *ſeditious Learning* came in, It is but of yeſterdays ſtanding; but 220 years old at moſt, by any *Publick Record*: Then, and not till *then*, did *Joannis de Pariſſis* bring it in for the *Pope*, and a great while after did *John Calvin* bring it in for the *people*; and therefore with your favour, we will look a little higher.

1. And firſt I will begin with that great *School-man of Rome Aquinas*, by whom I dare encounter with either *Papiſt* or *Puritan*, to juſtifie almoſt every point of that *Religion*, wherein I have been born and bred, and in which, *God* willing, I intend to dye; For the preſent, This we have now in hand:

Kings, though bad, may not be reſiſted, depoſed, or *murthered*; *Eſſet enim multitudini periculoſum, et ejus rectoribus*; For it would be as dangerous to *Subjects*, as to *Soveraigns*, if any man ſhould attempt to take away the life of *Princes*, though *Tyrants*; For commonly not the *well-diſpoſed*, but the *ill-affected* men thruſt themſelves into that danger; the *Government of good Kings* being as odious to *bad men*, as the *Rule of Tyrants* is to *good People*; and the *Kingdom* by this *preſumption* will be rather in danger to forgo a *good Prince* then a *wicked Tyrant*; and his *Anſwer* to that *Objection* which was even now delivered by the *Scottiſh Euſebius Philadelphus*, viz. *That it is praiſe-worthy to murther a Tyrant*, is, *Sedition is a mortall ſin.*

De Regin. Princip. l. 1. c. 6.

2a. 2æ. q. 41. a. 2. ad. 3.

2. Secondly before him, when Pope *Paſchalis* had perſwaded *Robert the Son*: to Rebel againſt his *Father Henry* the Emperour, and had excommunicated the *Biſhop of Liege* or *Lions for his Loyalty*, *All the Church-men of Liege*; *All*, *Nemine contradicente*, none excepted, writ an *Apology* for themſelves, the ſum whereof is this, *We are excommunicated becauſe we obey our Biſhop*;

Ep. Laodienſium apud ſimonem ſcard. p. 116.

Our

Our Biſhop is excommunicated, becauſe he takes part with his Lord the Emperour; yet who can juſtly blame him for taking his Lords part, to whom he hath ſworn Allegiance? Perjury is a great ſin, whereof they cannot be ignorant, who by new Schiſme, and novel Tradition, do promiſe to abſolve Subjects from the guilt of Perjury, that forſwear themſelves to their Lord and King. And at laſt they conclude thus, *Nihil modo pro Imperatore noſtro dicimus*; At preſent we ſay nothing in defence of our *Emperour*; but this we ſay though, *Were he as bad as you report him to be, we would endure his Government, becauſe our ſins have deſerved ſuch a Governour; Be it we muſt needs grant againſt our will, That the Emperour is an Arch-heretick, an Invader of the Kingdom, a worſhipper of the Symoniacal Idol, and accurſed by the Apoſtles and Apoſtolical men, as you ſay of him, why yet, even ſuch a Prince ought not to be reſiſted by violence, but to be endured by patience.*

Aquinas is againſt *Rebellion* for *Tyranny*, and a *whole Church* is againſt *Rebellion* for *Hereſie*.

Before both theſe, ſays *John Damaſcene*, *Though wicked Kings, and their wicked under-Officers be Thieves, though they be unjuſt, or otherways tainted with any other crime*; yet they muſt *be regarded, we may not contemn them for their impiety, but we muſt reverence them for their Authority.* 3. *Paralel. l. 1. cap. 21.*

Rebellion, Depoſing, Murthering of Kings, is not allowable in the caſe of Tyranny, by the judgment of Aquinas, nor in the caſe of Hereſie, by the judgment of the Church-men of Liege, nor in the caſe of Impiety, by the judgment of Damaſcene.

St. *Auguſtine* is as poſitive againſt *Rebellion* in the caſe of *Apoſtacy*; *Julianus extitit Imperator infidelis*; *Julian was an unbelieving Emperour; for he was an Apoſtate, for he was an Oppreſſor, for he was an Idolater*; and yet *Chriſtian Soldiers* 4.

ſerved

ſerved this Emperour; Indeed when they came to the cauſe of Chriſt, they would acknowledge no Lord, but him that was in Heaven; when they were commanded to adore Idolls, and to offer
In Pſ. 124. *Sacrifice, they preferred God before their Prince; But when he called upon them to War, and bad them invade any Nation, they preſently, as they ought, obeyed: They diſtinguiſhed their eternal Lord from their temporal King; yet they ſubmitted themſelves to their temporal Lord for his ſake who was their eternal King.*

5. What means the *Apoſtle*, ſays St. *Chriſoſtome*, *to commandus to pray for all men, and for Kings by name; ſeeing Kings ſerve*
In ep. 1 Tim. cap. 2. ver. 1. *not the living God,* (as they did not in his time) *but live in inſidelity? Why ſurely, is is to teach us, That Kings, though they be never ſo wicked, yet they may not be reſiſted, leſs may they be depoſed, leaſt of all may they be Murthered.*

Tyranny cannot juſtifie *Rebellion* if *Aquinas* may be believed; *Hereſie* cannot juſtifie *Rebellion*, if the *Church of Liege* may be credited; *Impiety* cannot, if *Damaſcene* gains upon your *Faith*; *Apoſtacy* cannot, if St *Auſtin* ſpeaks truth; *Obſtinacy* in all theſe cannot, if St. *Chryſoſtom* be a true man.

6. I add, If *Nazianzen* have repute with you who for his *admirable Learning and Piety*, was called, The *Divine*, and lived under *five Emperours*; *four* of them bad enough, and the *fifth* no better then he ſhould be, *viz. Conſtantius*, *Julianus*, *Valens*, *Valentinianus*, and *Theodoſius*. *There is no remedy againſt the Tyranny, Hereſie, and Apoſtacy of* Princes, but *Prayers* and *Tears*.

7. No though a *King* be a *Perſecutor* of the *Church*, yet may he not be *reſiſted*, *depoſed* or *killed*, either by *Pope*, by *Peers*, or *People*; if *Oſius*, who for his *Age*, *Experience excellent Learning*, and *holy converſation* was admired and eſteemed by all men, may be believed; For thus he ſtoutly anſwered the wicked de-

mand

mand of *Constantius* the *Arian Emperour*; *Ego confessionis munus implevi, cum persecutio moveretur ab avo tuo Maximiniano*; I was then a Confessor, when your *Grandfather Maximinian* persecuted the *Church*; and if you now raise a *Persecution*, I am ready to endure any thing, rather then to betray the *Truth*; *I know that whosoever with an envious eye maligneth your Imperial Majesty, contemneth the Ordinance of God*; *yet I may and do beseech you, Take heed of the Arian Heresie.*

Hosius apud Athan. ad solitarié viventes.

No, neither these, nor any thing else, if *Justin Martyr*, *Tertullian* and *Cyprian* may have credit given them, can justifie *Rebellion*; For they all jumpt in this; *That the Majesty of Kings and Emperours is ordained of God*: *and therefore their Government not to be reviled*; much less by force and violence may they be resisted, deposed, or murthered.

Appol. ad Anton. pag. 113. Tert. ad Scap. Cypr. contr. Demetr.

And now, *Beloved*, chuse you whom you will believe, these *Grandees* and *Fathers* of the *Church*, these *Martyrs* and *Saints* of *God*; or those *Punies*, the *Jesuit of Rome*, with the *Presbyterian* and *Independent* of *England*: Or if you will have the *word of God* carry it from all parties, why then in a word take it thus:

1. *Saul* was a *Tyrant* in *Davids* judgment, if those two *Psalms* were penned in respect of *Saul*, as most *Commentators* are of opinion; In the one it is sayd, *Tyrants that have not God before their eys seek after my Soul.* In the other, *Under the shadow of thy wings shall be my refuge, until this Tyranny be overpast.*

Ps. 54. 3.

Ps. 57. 1.

2. *Saul* was an *Usurper*, and that upon the *Priests Office*, and in the highest part of his *Office too*, in the judgment of *Samuel*; *For he offered burnt-offerings upon the Altar.*

1 Sam. 13. 19.

3. *Saul* was a *Persecutor*, and *shedder of blood*; *For he slew the High-Priest, and 84 inferior Priests upon one day.*

1 Sam. 22. 18.

4. *Saul*

1 Sam. 28. 8. 4. *Saul* was a *Demoniack*, and *poſſeſſed with a Devil.*

5. *Saul* was a *Necromancer* and conſulted with *Witches*; and

1 Sam. 26. 9. yet for all that ſays *David* to *Abiſai*, *Nè perdas*, *Deſtroy him not*; and to the *Amalekite* in my Text, who thought he had done *God* ſome ſervice, and *David* a great *curteſie*, in belying himſelf to be a *Regicide*, and a *ſpiller of Sauls blood*, *Quommodo non timuiſti*, *How waſt thou not afraid to put forth thy hand to deſtroy the Annointed of the Lord?*

But this is *Old* Teſtament, and not worthy credit with an *Army* of *Saints*; Take it therefore from the *New* too, from *true Saints*. *Nero* was a *Tyrant*, a *Perſecutor*, a *Murtherer*, & as bad as you can imagine him; and yet for all that ſays St. *Paul* once, *Let Prayers be made for him*; and again, *Let every ſoul be ſub-*

1 Tim. 2. 1. *ject to him*; For he was the *Power St. Paul* then ſpake of.

Rom. 13. 1. *Domitian* was a *Tyrant*, a *perſecutor*: a *Murtherer*, a *Blaſphemer*, and almoſt as bad as *Nero*; and yet ſays St. *Peter*, *Be ye ſubject unto him*; For he was the *Supreme* St. *Peter* there in-

1 Pet. 2. 15. *tended.*

And if for a *Nero* St. *Paul* had his *prayers* and *ſubjection*, If for a *Domitian* St. Peter had his *Obedience*, If for a *Saul David* had his *Nè perdas*, while he lived, and his *Quomodo non temuiſti*, when he was dead; *O God!* what would that *Prophet* and theſe *Apoſtles*, and all the *Primitive Fathers* have ſaid, if they had lived now? Now, wherein a *King*, and ſuch a *King* as was *Annointed*, and *Annointed by God*, with *Oyle*, with his *Oyle*, with *his holy Oyle*, as well in his *Perſon*, as in his *Function*, and that above his *Fellows* too, (for what *Age* can parrallel him for his *Vertues*, for his *Graces*?) was firſt *reſiſted*, then *impriſoned*, then *depoſed*, then *condemned*, then *murthered*? And yet who knows for what?

For with what Vices hath the world branded his repute? Did

ever

ever his high *Diet*, his *strength of Body*, his *Soveraign power*, warpe him to any *luxurious vanity*? Had he ever any *Attorney* to his *Royal lust*? No, he remains a *President*, and so will till *Domes-day* of *unblemisht chastity*; and therein out-vied those two great *Favourites* of *God*, *David* and *Solomon*.

Had he ever any *Caterer* or *Bottleman* to pomper up his *wanton Palate*, with *choice Wine*, and *curious Viands*? No, he remains a *Pattern*, and so will till *Doomes-day*, of *Temperance* and *sobriety*; and therein equalled *Samuel*.

Had he ever any *Zany* to magnifie his *Mercy*, or to sell his *Justice*, to reward a *Service* or to pardon an *offence*? No, he remains the example, and so will till *Doomes-day*, of *Inexorable Justice*, and of *Admirable Mercy*; and therein *he* exceeded *Ely*.

But something there was, and for ought I can yet find. This it was; *King Charles* was like to *Jesus Christ*: so like to him, that I can find but this difference betwixt them; *Jesus* was *Christus Dominus*, *the Lord Christ*; and *Charles* was *Christus Domini*, *the Lords Christ*; both in his *Graces*, and in his *Crosses*.

1. For his *Graces*, look upon him in his *Patience*; therein *he* exceed *Job*; For he never cursed the day of his *Birth*, or desired the day of his *Death*; Notwithstanding the *Winnow* he under went by *Sathan*, and his *Instruments*; notwithstanding all the *Indignities* and *Affronts* were offered *him* by *his vassalls*; In all which he comes only short of *Christ*; and yet as *Christ* the *King* was led like a *Lamb* to the *slaughter* and opened not his mouth, but only in the behalf of his *Disciples*, saying, *If ye seek me, let these go their way*: so *King Charles* offended not in his Lipps by any impatient expression; and when the *Blood-thirsters* urged him to deliver up his *Friends* into their hands; No, says he, *here am I, pray let my friends live in peace and safety*. *Joh.* 18. 8.

2. Look upon him in his *Content*, and therein *he* vies with St. *Paul*; *In omne conditione, In every condition*; and only comes short of *Christ*; and yet as *Christ* said, *The Foxes have holes and the Birds of the Aire have nests, but I have not where to lay mine head*: so said *King Charles to his loyal followers, Gentlemen, go you and take your rest; for you have houses and homes to go to, and Beds of your own to lodge in; but I am deprived of these comforts, I must intend my present affairs, and return this night from whence I came*; And this he said at *Wrexam*, in *Denbighshire*, when he had travelled thither from *Shrewsbury*: And to assure you, this was no *complement*, look upon the *Text*, as you have it in the 14. *chapter* of *King St. Charles*, at the first verse, *O God, make mee content to be overcome, when thou wilt have it so.*

Philip.

Mat. 8. 20.

Εικὼν βασιλικη.

3. Look upon *his wisdom*, and therein *he* comes near *Solomon*, yet as it is said of *one greater then Solomon*; The *Wisdom of God dwelt in him bodily*: so when the *Treaters* were last with *King Charles*, it was confest by some *Lords*, and many *Divines*, *That such illustrious wisdom, as King Charles was Owner of, could claim little or no Birth from Flesh and Blood*; yes, before that, Mr. *Hyn derson* himself declared him to be, *A most pious and learned Prince*; yes, and Mr. *Caryll* confest, *That he found King Charles another Solomon.*

4. Look upon *him* in *his Mercy*, and therein he out-strips that *King that forgave his servant* 10000 *talents*; and onely comes short of *Christ*; and yet as *Christ* said, *Father forgive them*: so said *King Charles, I do freely pardon for Christs sake those that have offended me in any kind, nor shall my hand ever be against any man, to revenge what is past, in regard of any particular done to me.* And this in his *Solitudes* he said at *Holmeby* as you may read in the 41 *verse*, of his *Penitentialls.*

Mat. 18. 27. Luk. 23. 34.

I could go on, but *ex pede Herculem*, and by these *Four*; *His patience*

Patience, His Content, His Wiſdom, and His Mercy, you may ſee *King Charles* was *Chriſtus Domini*, and very near a Kin to *Chriſtus Dominus*, in the *Unction of his Graces*, and ſo you may again in the *Unction of his Croſſes*.

1. Look upon *him* in the *Croſſe of Conſpiracy*, Men of ſeveral minds and manners, of divers *Sects* & *Factions*, *Sadducees* and *Phariſees*, at *deadly Feud* between themſelves, yet bandy together againſt *Chriſt*; ſo was *King Charles* aſſaulted by men of ſeveral Opinions, *Anabaptiſts* and *Antinomians*, *Presbyterians* and *Independents*, at Daggers drawing between themſelves, do yet combine in their oppoſitions againſt *him*; and all the difference was this, *The one brought him to the Block, and the other chopt off his head.*

2. Look upon *him* in the *Croſſe* of *his ignominy*; *The Devil is in him, Why hear ye him?* ſaid the *Sanhedrin of Chriſt*, I date not repeat what our *Phariſees* have ſaid of *King Charles*; and yet I dare not but repeat on ſpeech of theirs; *Do any of the Worthies of Parliament believe him, or give any reſpect to any things that proceeds from him?* Joh. 10. 20. 7. 48.

3. Look upon *him* in the *Croſſe of Cruelty and Malice*, As *Chriſt* was *belyed* and *betrayed*, *bought* and *buffeted* by *his* own, *ſcorned and derided* in *his very Devotions*, and numbred amongſt the *greateſt Tranſgreſſors*, and for fear *he* ſhould make an *eſcape*, had an *Ordinance*, put out by the *Great Council*, requiring, *If any man knew where he was, he ſhould diſcover him*: So was *King Charles* betrayed by *his ſervants*, bought and ſold by *his Subjects*, belyed by *his Enemies*, denied by *his Friends*, and leaſt he ſhould make an eſcape, Look upon the Order of *Munday, May* 4. 1646 wherein it is ſaid, *Ordered be it, and it is hereby declared, by the Lords and Commons in Parliament aſſembled, That what Perſon ſoever ſhall harbour or conceale, or know of harbouring or conceal-* Joh. 11. 57.

ing the Kings Person, and shall not reveale it immediately to the Speaker of both Houses, shall be proceeded against as a Traytor to the Common-wealth, and forfeit his whole Estate, and dye without Mercy.

4. Look upon him in the *Crosse* of *his Accusers, accusation & Judge.*

Mat. 27. 1. *His Accusers, many false Witnesses; many false Witnesses sought against Christ: and many false Witnesses sought against King Charles.*

2. *His Judge a Heathen Deputy President,* for the true and sworn *Judges* of that Kingdom durst not condemn *him*: so because the *sworn Judges* of *this Kingdom* durst not, and by *Law* could not, therefore *Legi-serviens* is made *his* Judge, and made to condemn *him.*

3. Because the *Evidence of witnesse* gave no ground to *Pilate* to condemn *Christ*; the *Souldiers* cry out, *He makes himself a*
Joh. 19. 12. *King, and therefore is not Cæsars friend*; and his very *Accusation* over *his Head* upon the *Crosse* is no more but this, J. N. R. J. and just so is *King Charles* served, because *he* was a *King*, and would maintain *Monarchy*, *he* is no friend to the *Parliament*, and *His Accusation* can bear no *Title* but this, C. A. R. O. was put to death *January* 30. 1648. for no other cause but because *he* was the *best King England* ever had; and so like to *Jesus Christ*, in the *Unction* both of *his Graces* and also of *his Crosses.*

And to make them yet more *paralell* as *God* would have it, the very *pretence* of their *enemies* is the very same; *In salutem po-*
Joh. 11. 47. *puli, The safety of the people, Better one man die, then all the people perish*, said *Caiphas* of *Christ*; so, that the *Common-wealth* of *England* might be preserved, *let Charles the King of England be condemned*, said *Mr. John Bradsham*; and it is a fine way I confesse, to preserve the *Body* by cutting off the *Head.*

So

So like to *Christ* was *King Charles*, and now very near to *Christ* is *King Charles*, even at his right hand; where that we may also be, *God of his infinite mercy pardon all our sins past, and keep us from all sin to come, and especially from this sin, which is so fearful a sin, Rebelling against, Deposing and Murthering of Gods Annointed, through Jesus Christ, Amen.*

And how fearful a sin that is, my *third and last part* will tell you in a word. *Part.* 3.

1. *It is Murther*, and that is a *fearful sin*: For it is not only *Peccatum quia prohibitum*, which is bad enough, but it is *Prohibitum quia peccatum*, which is a great deale worse; It is not *sin* only because it is *forbidden*; but is therefore *forbidden* because it is *sin*. And yet 2. It is far worse in this case, because it is in *conjunction* with *Sacrilege and Rebellion*; and so in *direct opposition* against *Almighty God himself*.

Davids nolite tangere Christos meos, Touch not mine annointed, Touch not my Christs, proves it *Sacrilege*; *St. Pauls Qui obsistit, whosoever resists the King, resists the Ordinance of God*; *Rom.* 13. 2. proves it *Rebellion*: And whether of these two, *Sacrilege* or *Rebellion be the sin against the Holy-Ghost*, hath been controverted by some *Divines*; but that both concurring are, if not the *sin against the Holy-Ghost, an unpardonable sin*, hath been determined by many *Divines*; and this *Demonstration* I offer for it.

The *Antecedent* to the *sin unpardonable* is *Knowledge*: *Ignorant* men cannot commit it: The *subsequent* to that *sin* is *Irrepentance*; The *Penitent* men have not committed it: And both these *Knowledge* and *Irrepentance*, are in *Sacrilege and Rebellion*; *Knowledge* goes before to *teach*, *Irrepentance* follows after to *stupifie*: *Knowledge* shews the *sweet* of *Rule* in *Rebellion*, and the *sweet* of *Profit* in *Sacrilege*: The *sweet* of *profit* begets *Delight*, and nurses it to *Presumption*: The *sweet* of *Rule* conceives *Fear*, and nurses it to *Despair*; each of which finds *Irrepentance* upon the *bed* of *Death*.

For

For the truth of this, view all *Records*, *Sacred and Prophane*, read all *Hiſtories*, *Canonical*, *Apocriphal*, and *Eccleſiaſtical*; and ſee if you can find *one*, but *one* either *Sacrilegis* or *Rebell*, that ever died in an *outward poſſibility* of *Salvation*.

What *ſign*, what *Symptom of Repentance* in *Cain* the *firſt*, in *Saul* a *Second*, in *Jeroboam* a *third*, in *Ananias* a *fourth ſacrilegious perſon*? In *Corah* the *firſt*, in *Abſolon* a *ſecond*, in *Sheba* a *third*, in *Bigthan* a *fourth Rebellious perſon*? It is much feared they all went from the *ſweet* of *Sin* to the *ſmart* of *Pain*, from the *Darkneſs* of *Sin* to the *Darkneſſe of Hell*.

2 *Sam.* I ſpeak of *Principals*, not of *Acceſſaries*, *many of them go in the ſimplicity of their Hearts*; and for them I pray with my *Sa-*
Luk. 23. 34. *viour*, *Father forgive them*: but for the reſt, *They that commit theſe ſins wittingly*, *wilfully*, *malitiouſly*, to them, I fear, belongs the *Epilogue* of *Rebells*, *Damnation* becauſe their *Prologue was Reſiſting the higher powers*, which is a *wilfull Perjury* in the breach of their *Allegiance*; if St *Paul* ſpeak *Scripture* when he
Rom. 13. 2. ſaid, Κρίμα λήψονται, *They that reſiſt the higger powers*, *ſhall receive to themſelves damnation*: They may fear it, and let
Acts 8. 22. them *pray*, whom it concerns, and *Repent*, *if perhaps God may forgive them*: And for our ſelves, though we are not *maliciouſly* concerned in *this ſin*, yet becauſe we are *cowardly* concerned in *this ſin*, I pray,

God Almighty deliver us from the puniſhment of it, *Peſtilence*, *Famine* and *Sword*, *in this world*, *and from damnation in the world to come*, *and aſſure us thereof*, *by an holy conformity of our lives to his Law*, *all our dayes*, *and by an holy perſeverance in our obedience to himſelf*, *and to his Annointed*, *King Charles the Second*, *whom God reſtore unto*, *and eſtabliſh in his Fathers Throne*, *through Jeſus Chriſt*; *Amen*, *Amen*, *Amen*.

Jan. 30.

ACTS 3. 15.

The Prince of Life whom ye killed.

BUt that I know, and am ſenſible of the occaſion, I would read the following words; *whom God raiſed from the dead*: and then I ſhould tell you; This Text were *Janus* like, and looks two wayes, *Viſione reflexâ*, backwards upon *Good-Fryday* laſt; *Viſione rectâ*, forwards upon *Eaſter-day* next.

As it looks *backward*, it ſpeaks nothing but *Paſſion*; *Ye have killed the Prince of Life*, and makes the *Sermon Funeral*.

As it looks *forward*, it ſpeaks nothing but *Reſurrection*, *Whom God hath raiſed from the dead*, and makes the *Sermon Nuptial*.

But alaſs, I am only for the *Paſſive part* of this *verſe*, and look upon theſe words *poſitively* and *perſonally*, as they intend *April* 4. 1649. years ſince, and *Jeſus Chriſt the Prince of Life whom ye then killed*: and I look upon theſe words again *Relatively* and yet *perſonally* again, as they relate to *January* 30. 1648: and *King Charles, a Prince of life whom ye killed.*

Well, Look upon the words either waies, either *Litterally* and *poſſitively*, or *Relatively* and *perſonally*, They will require *Tears*, *Tears* being commonly the *Followers*, if not the *Friends* of *Funeralls*; and whatſoever the *Followers* do, the *Friends will weep*; And indeed, whether to *ſpeak or weep* my time out, upon this *Text*, I could willingly queſtion, ſince we in it commemorate the *Exequies* both of *Jeſus Chriſt*, and one very like him, as ye heard the laſt year, *King Charles of Great Brittain and Ireland the firſt*; And can we follow theſe to the *Grave* without a *Tear*.

It was done upon *Good-Fryday perſonally*, on *Chriſt*, 1649. years ſince; the firſt *Good-Fryday* that ever was, and that day the

the *ſtreets below* were hung with *Blacks*, and the *Heavens* above with *blackneſs*; For no *Sun* was ſeen in *Jury*, for three hours; but only the *Sun of Righteouſneſs*, whom the *Darkneſs* comprehended not.

That day, both the *Heaven above*, and the *Earth beneath* were *aſtoniſhed*, if not *aſhamed*, at the *Apprehenſion*, *condemnation* and *execution of Jeſus Chriſt*; And ſhall not we follow the *Son of Man*, Nay, *the Son of God to the grave with a Tear*.

The *Poet* pointed out the *Spectacle of ſorrow*, when he ſaid, *Hinc ille Lachryma*, and *wept*, when it may be he aimed at the *Tombe*, certainly at the *Tormentor*.

But now that *Spectacle of ſorrow* may queſtion, *Undè hæc lachrymarum indigentia*, whence proceeds this want of *Sorrow*, whence this *Dryneſſe*?

Is it from *Obedience* to that *command*, *Weep not for me*; but then why do we not *weep* for our ſelves? Is it not rather from the *hardneſs of our hearts*, which *dams* up the *moiſture of our eyes*?

Can you ſee a *King killed*, and not *Weep*? Why behold, *Princeps trucidatus*, The *King is killed*.

Can you ſee a *Good King killed*, and not *weep*? Why behold *Princeps vitæ trucidatus*, The *Prince*, *the King of life is killed*. That *King*, *that* Prince *of life*, of whom we ſaid, *Under his ſhade we ſhould live in peace*, *he is killed*.

Can you ſee *that Good King*, *that* Prince *of Life whom your ſelves have killed*, *and not weep*? Why behold, *Interemiſtis trucidaſtis vos*, *Ye have killed the* Prince *of Life*.

And upon theſe *three parts* I ſhall ſpin my *Diſcourſe*.

Diviſion,
1. *Quid*, *What was done*; *Killing*.
2. *Quis*, *Who was Killed*? *Princeps vitæ*, *the* Prince *of life*.
3. *Qui*, *Who killed him*? *Vos*, *ye*, *you and my ſelf*.

I begin

I begin with the *first*, *Quid, What was done upon April 4. Good Fryday, An. primo salutis nostræ*, In the first year of *our redemption? Killing*; upon *Jan.* 30. *Anno* 1648. *salutis nostræ*, In the *thousand, six hundred, forty & eight year of our Redemption? Killing.*

1. Had it been only *Passus est*, *He suffered*; It had been an hard word; For it is an hard thing to *suffer*; especially for *great Persons* such as *Christ* was, and all *Kings* are; If *great Persons* do *great things*, it is no wonder; Their very Genius does naturally incline them to it; But to *suffer*, yes any *small thing*, for them is more, then to do *many great things*: *Doing* is good, if it be *well doing*; but *suffering* is hard, though we *suffer well* for *well doing*; yea, though *doing* be sometimes *hard labour*; yet *suffering* is *harder* of the twain, yet *Christ suffered*: so in the *Creed he suffered under Pontius Pilate*: So in St. *Peter*, *Christ suffered for us*. 1 *Pet.* 2. 21.

2. Had it been *Mortuus est*, *He Died*, It had been *harder*; Add *shame* to *Death*, and then it is *harder yet*; For as I take it, *shame* and *Death* are the *hardest things* that can be *suffered*; nothing so *precious* to us as our *Life*, unlesse it be our Reputation: and nothing therefore so *hard to suffer* as the *losse* of both these, *Life* and *Reputation*.

But *Christ suffered both*, *Death and shame both*; The *Crosse* cost him his *Life*; and the *shame* of the *Crosse* bereft him of his *Honour*, *viz.* with the *Jewes*: *He* put *his Shoulders* to the *Croß*, and endured it to the losse of his *life*; *He* set *his Feet* upon the *shame*, and despised it to the losse of his *Honour*. *Hebr.* 12. 2.

Of the *Philosophers* πεντε φοβερα, *five terribles*, *Death* is the most *terrible*; and what *Christian*, be he as *strong* as a *man*, or *weak* as a *women*; what will not *He* or *she suffer*, in *Physick* or *Chirurgery*, in *Purging*, *Vomiting*, *Cutting* or *Cauterizing*, so that they may not suffer *Death*.

But *Death*, many a man may suffer, and desire it too; *Simeon*

Luk. 2. 29. did; *Domine nunc dimittis, Lord now letteſt thou thy ſervant*
Philip. 1. *depart*; ſo did St. *Paul, Cupio diſſolvi; I deſire to be diſſolved.*

But yet did ever any man deſire to be *hanged*? I do not think *Judas ſenior* did, who betrayed his *Maſter*, nor *Judas junior* neither, who condemned his *Soveraign*: True, *They both hanged themſelves*; but for all that, I do not believe, that either of them deſired to be *hanged*.

If I muſt die, let me die any *Death*, rather then a *ſhameful*, then an *accurſed Death*? and yet the *Apoſtle* doubles that word
Philip. 2. 8 upon *Chriſt*, *Chriſt ſuffered death, mortem autem crucis, yea, the death of the croſſe, i. e. He ſuffered the moſt ſhameful and accurſed of all deaths.*

For as all *Lifes* are not equally *comfortable*; ſo all *Deaths* are not equally *miſerable*: the *Cottage* is not like the *Pallace* for *life*; nor is the *Water* like the *Halter* for *Death*.

The *Jewes* had four kindes of *Death*, for *Malefactors*, *Sword*, *Fire*, *Stone*, and *Towel*; the *Towel* was the eaſieſt; yet there was *Dolor*, *Pain* in that: the *Sword* was next, yet there was *ſanguis Blood* in that; *Fire* was worſe then the *Sword*; for there was *ſcandalum*, *ſhame* in that; *Stoning* was worſe then all three, yet there was not *maledictum* a *curſe* in that; but *crucifying* was
Coloſ. 1. 14. worſe then all Four: for it was *Bloudy*, and therefore called the
Act. 2. 24. *Blood* of the *Croſſe*; For it was *painful*, and therefore called the
Gal. 5. 11. *Pain* of the *Croſſe*: For it was *ſhameful*, and therefore called
Gal. 3. 13. the *ſhame of the Croſſe*; For it was *curſed*, and therefore called the *curſe* of the *Croſſe*.

To dye by *Age*, no man is againſt; It is a *Natural Death*; a *Debt* we owe to *Nature*; to die by *War*, no *Soldier* is againſt; It is an *honourable Death*; ſo that they die *pro Rege, et Lege*, for their *King* & *Country*; but if againſt their *King*, it is *Rebellion* and damnable; to die for *Religion*, no *good Chriſtian* is againſt:

againſt: It is a *glorious Death*, the *Death of Martyrs*; But to dye the *Death* of the *Croſſe*, *violently*, *untimely*, *penally*, *curſedly*; Oh, this goes againſt the haire, It ſtrikes to the heart, This,

Curſed it was, That is without all queſtion: *Curſed is every one that hangeth on a Tree*, ſays *St. Paul* by way of *Tranſcript* from *Moſes's Original*. Deut. 21. 23 Galat.

Untimely it was: For *he* was now in the *prime* of his *Age*, about *thirty three years* old, not more by any ones account that I remember: *His Body* moſt *Active* now, and now *his Soul* moſt *contemplative*, both moſt *vigorous*.

Violent it was; For they *nail'd him*, and *ſtab'd him*, *ſpikt His Hands & Feet*, that he might neither ſhew a *nimble pair of heels*, nor a *valiant pair of Hands*; and laſt of all they pierced him thorow the *Heart*, the very *Fountain* of *Life*, leaſt peradventure he might have recovered after *three hours crucifixion*.

Painful it was: For it is a *pain* to prick a *Vein*, a *greater pain* to bear the *Hand* and peirce the *Heart*; yes, a *cruel pain* it was, the *cruelleſt* of *pains*; and thence as I take it, are *Dolores acerni* called *cruciatus*.

A *pain* it was, when *He bled in Gabbatha*, where they ſcourged *him* with *Rods*, and Crown'd *him* with *Thorns*: more *painful* it was in *Golgotha*, where they printed his *Hands* and *Feet* with *Nails* and *Spikes*, and peirced his *Heart* thorow with a *Spear*; and the more long, the more *painful*; It is ſome *eaſe* if *Gravis* be *Brevis*: but if it be *Acuta* too, Oh, then it is *painful* indeed!

Add but to this, the *Blood* he loſt in *Gethſemane*, the *Blood* of his *Soul*; and without all queſtion, you will confeſs, that if this *Text* had run but in *mortuus eſt*, *He dyed*, It had been hard enough.

But *Death* may ſtill be ſuffered, *a painful and ſhameful Death* may; but when *cruelty* and *malice* are joyned to the *ſhame* and

Pain; Oh, then it is hard indeed; Indeed hard it is to ſay, whether *cruelty* or *ſhame* have the upper hand. *Saul* choſe rather to
1 Sam. 31. 4 fall upon his *own Sword*, then to die *ſhamefully* by the hands of the *Philiſtines*.

Well, but what *ſhame* did *Chriſt* ſuffer? or rather, what *ſhame* did *he* not ſuffer?

1. *He* ſuffered firſt the *ſhame* of the *whip*, which was a *puniſhment* only for *Slaves* and *Bond-men* then, amongſt the *Romans*, and for *Vagrants*, and *Wanderers* now amongſt the *Engliſh*: ſo it was once anſwered by a *Freeman*, when he was threatned with a *whip*; *Loris*, ſaith he, *Liber ſum, Whip me? Do if you dare*;
Acts 16. 37. *I am a Freeman*; and St. *Paul* himſelf intimates ſo much ſaying, *After they have beaten us openly, uncondemned, being Romans, they have caſt us into priſon, and now would they put us out privily*;
Acts 22. 25. and more expreſly afterward, *Is it lawful for you to ſcourge one that is a Romane and not condemned?*

2. *He* ſuffered ſecondly the *ſhame* of *contempt*, and *diſgraceful uſage*; *Herods white Sheet*, & *Pilates blew Livery*, were put upon *him*: ſo St. *Luke* and St. *John* deſcribe his Apparrel. *Herod*
Luk. 23. 11. *with his men of war deſpiſed Jeſus, and mocked him, and arrayed him in white*, ſays St. *Luke*; *And the Souldiers, (Pilats Souldiers) platted a Crown of Thorns, and put it on his Head, and they put on him a purple garment*, ſays *St. John*: And then *they*
John 19. 2. *hood-winkt him*, playd at blind-man-buff with him, pull'd him by the hair, and *ſpet in his Face*.

3. *He* ſuffered thirdly the *ſhame* of *deſpight and malice*; In the *depth of his diſtreſſe*, they would not afford him a dragm of compaſſion; but railed, reviled, ſcoft, ſcorn'd & derided *him* in *his* very prayers; and in his extream thirſt, denied him that which
John 19. 36. was never denied to any but the damned in Hell; *A drop of Water, and inſtead thereof offered him a Spunge dipt in* Vinegar.

4. *He*

He ſuffered fourthly the *ſhame* of *ſhames*; For to make the world believe, *His Death was an Act of Juſtice, they add the Solemn formality of a new erected, and never before heard of Court of pretended High Juſtice; For they knew too well, That no Legal Court of true Juſtice could take away his Life.* 4.

In a word, Had it been *Occidiſtis*; *You have killed him*, though by *Aſſaſination*, It had not been ſo much; becauſe that *Act* would have workt all honeſt men to pitty *his condition*; but it Ἀνεβύρασε, *Trucidaſtis*, you have *impetuouſly*, without any *judicial proceeding*, but that of *pretence* and *formality*, and *cruelly*, without any *Relenting* and *Compaſſion*, ſaving that of *Hypocriſie* and *Diſſimulation*, *killed him*, *i. e.* in plain *Engliſh murthered him*: and if you will believe Mr. *Beza*, and in this you may believe him, though he was *Dr. of the Chaire at Geneva*; *Trucidare* is more then *Occidere*; For *Occidere* is but to *Kill*: It implies neither *ſhame* nor *cruelty*; but *trucidare* is guilty of both. And therefore the *Poet* expreſſing the *ſhame*, and *cruelty*, and *ſubtlety*, and *malice*, and *Revenge* to boot, which the *Greeks* uſed towards the *Trojans*, gave it by this very word, ſaying,

Fit via vi rumpunt aditus, primoſq; trucidant. Æneid.

By this time I believe your *Intellectuals* are weary of ſo ſad a *Theam*, and *rueful Diſcourſe*; I ſhall now ſpeak a word to your *Affections*, If it prove ſad there too, you may not think much of it, ſince it was upon the *Prince of Life*, which is my *ſecond Conſideration*, In

Quis, *Who was killed?* Ἀρχηγὸς τῆς ζωῆς, *The Prince, the Author of Life.* Pars. 2.

1. *The Author of Life, who gave life to us.* 2. *The Prince*

of

of Life, who preſerves life in us; Corporis animæ, et utriuſq́, tam conjunctim, quàm ſeperatim; The Prince and Author of all our Animal Life: For by him were all things made, and without
John 1. 1. *him was not any thing made that was made,* ſays *St. John; For*
Acts 17. *in him we live, we move, and have our being* ſays, *St. Paul.*

The Author and Prince of our ſpiritual life; I live now, ſays,
Gal. 2. 20. *St. Paul, yet not I, but Chriſt liveth in me; and that I now live in the fleſh, I live by Faith in the Son of God, who hath loved me and given himſelf for me;* and ſo he ſpeaks of us as well as of
Eph. 2. 1. himſelf, ſaying, *You who were dead in ſins, hath he quickened together, in Chriſt, by whoſe grace ye are ſaved.*

The Prince and Author of our eternal life, and that *three* ways:

Eph. 1. 5. 2. 6. 1. By *Predeſtination,* He *hath decreed it to us from all eternity, He hath predeſtinated us to be adopted thorow Jeſus Chriſt to ſit together in heavenly places.*

1 Cor. 6. 20. 2. By *Purchaſe, He hath bought it for us, and us to it, by the price of his blood; Ye are bought with a price,* ſays St. *Paul, and ſo bought, and with ſuch a price,* as neither *Man,* nor *Angel* did *adminiſter* any help in the *Satisfaction; Torcular calcavi ſolus,*
Iſa. 63. 2. ſays the Prophet *Iſaiah* in the *Perſon of Chriſt; I have trodden the Wine-preſſe of my Fathers wrath alone, and of all the people there was not one with me;* and ſo bought, and with ſuch a price, that neither *man* nor *Devil,* can hinder us from the fruition of it; *Nec ſublimitas, nec profunditas,* ſays *St. Paul, Neither height, nor depth, nor life, nor death, nor ſword, nor peril, nor any other*
Rom. 8. 39. *thing, ſhall be able to ſeparate us from the love of God in Jeſus Chriſt our Lord.* For,

3. *He is the Author and Prince of our Eternal life by Donation,* were it put upon our *Deſert* & *Merit,* we might not only doubt of it, but utterly deſpair of it; For all our *works,* whether of *Obedience,* or *Patience* come infinitely ſhort of it; and there-

fore

fore ſaid one *Father*, *Etiamſi millies ſervirem*, Though I could & ſhould ſerve *God* unreproveably a thouſand years, yet ſhould I not thereby deſerve to be one half hour in *Heaven*; and therefore ſaid another *Father*, *Etiamſi millies paterer*, Though I could and ſhould patiently ſuffer all the pains of *Hell* for ten thouſand years, yet ſhould I not thereby deſerve to be one minute in *Heaven*; But being that *Heaven and eternal Life* is *Gods gift*, we may reſt aſſured that no thing, *Man* nor *Devil*, is able to take it out of his hands, and therefore we ſhall have it.

But oh! for *Tantus*, *ſo great an Eſſence*, *ſo good an Eſſence*, as the *Prince of Life*, of our *corporal Life*, of our *ſpiritual Life*, of our *Eternal Life*, ſhould be made *Tantillus*, ſo *little* a thing as never was leſſe; *Agnus*, a *Lamb*, as the *Prophet Jeremy* calls *him*, *pittifully ſlaughtered*; *Vermis*, a *Worm*, as *King David* calls *him*, *ſpitefully trod upon*; me thinks is able to melt *Stones* into *Tears*, and *Hearts* of *Rock* into *Hearts* of *Fleſh*. *Jer.* 11. 19. *Pſal.*

To ſee a *Lamb* lye pittifully bleeding, it is a *pittiful ſpectacle*; To ſee a *Worm* ſcornfully trod upon, is a *ſorrowful ſight*: But *Lambs* were made to be *ſlaughtered*, and *Worms* to be *trampled on*.

Be it ſo; But yet for a *Man* to be made a *Worm*, and *no man*; for a *Lion* to be made a *Lamb*, and no *Lion*; and that without any demerit of his own; To ſee an *Innocent* and a *Noble perſon* ſuffer; to ſee a *great and a gracious King* to be trucidated; to ſee *God*, the *Prince and Author of our Life to be killed*; certainly it is a heavy, a very heavy ſpectacle, and enough to make our *Bowels yearn*.

The *Sun* was aſham'd of it, and therefore withdrew his light; the *Temple* was afeard of it, and therefore rent it ſelf in twain; the *Earth* trembled at it, and therefore fell into an *Ague*; And ſhall not we be moved at it? to them it appertained not; For

he

he came not to *Redeem Sun, Temple* or *Earth*, but to *Us* it doth: For *he was killed for us, Juſtus pro injuſtis, He for us; The Righteous* for the *Unrighteous; and he by Us, Juſtus ab Injuſtis, The Righteous was killed by the Unrighteous*; which is my third conſideration.

Pars. 3. *Qui, Who killed him? Vos, Ye.* If you charge *his* death upon *Judas*, the *Traytor*, who ſold *him* for *thirty pence*, or upon *Caiphas*, the *High-Prieſt, who accuſed him of Envy*; or upon *Pilate the Lord preſident, who condemned him of cowardiſe, and againſt his conſcience*, you take your aime amiſs; *We* wretched ſinners, that we are, were the *principal*; *They* but the *Acceſſary & Inſtrumental Killers of Chriſt*; The *Executioner* doth not *Kill* the *Man*, *He* doth but execute the *Sentence*; The *Judge* doth not *Kill* the *Man*, *He* doth but *pronounce* the *Sentence*; No, *Solum peccatum eſt homicida*, only *ſin* is the *Murtherer*: ſo then, the true Conſtruction of this *Text*, is this; You have killed the *Prince of Life, i.e. Our ſins*, or *we by our ſins have killed the Prince of Life.*

And upon the thought of this, Can we do leſſe then *weep*? Can we ſee the *Sun* aſham'd, and cover his Face, and *our ſelves* not *bluſh*? Can we ſee the *Temple* rent in two, and we not rend our *Hearts*? Can we ſee the *Earth* quake, and *our ſelves* not tremble? Can we ſee *Chriſt pati*, ſuffer for us, and we not *compati, ſuffer with him*, and if need be for him too?

Can we ſee *his ſoul heavy to the death*, and hear him complain
Marke 14. of it too, *My ſoul is exceeding heavy, even to the death*, and *our ſouls* be *light* with, and *delight in ſin*?

Can we ſee *Chriſt Trucidatus, killed at*, and *transfixus, peirced through the Heart*, and we not be *compunctus, prick't at the Heart*?

Can we ſee the *Jewes* ſpet upon *his Face*, that did when *he* pleaſed

pleaſed out-ſhine the *Sun*, and we not *waſh* our *Face With Tears*.

Can we ſee them buffet *him* on his *Face*, and we not ſmite our *Breaſts*, and cry out, *God be merciful unto us miſerable ſinners*?

Can we ſee *his Head Crown'd with Thornes*? *Crown'd* to deride *him*! *Crown'd with Thornes* to torment *him*, and we not cover our *Heads* with *Aſhes*?

Can we think upon *Revenge* to them, that offer us *Indignities*, and yet will we not be *Reveng'd* upon our *ſins*, which offered *Chriſt ſo many Indignities*?

If this *Text* works leſſe with us, we gain no more benefit by this *Text*, then they did by the *brazen Serpent*, who never lookt upon it; but I hope, it hath workt no leſſe; and if ſo much, why then, *Behold, Sampſons Riddle* is again unfolded: And *as out of his ſtrong came ſweet, and out of his Eater came Meat*: ſo out of *Chriſts Croſſe*, upon which *he was killed*, comes this *comfort* to us, *that we ſhall live*; For if you aske, Why *God gave his Son*? St. *John* tells you, It was, *That whoſoever believes in him ſhould not periſh, but have everlaſting life*; If you aske, Why *Chriſt came into the world*? *He* tells you *himſelf, It was to ſeek and ſave us that were loſt*; If you aske, Why *Chriſt was killed upon the Croſſe*? I can tell you, and I tell you truth in it, It was that *his Hands* might be ſtretched, to embrace and receive us into *Heaven*.

Judic.

John 3. 16.

For the *Croſſe* by vertue of *Chriſt* upon it, is become *Clavis Cæli, The Key of David, which ſhuts, and no man opens, which opens, and no man ſhuts, which opens the everlaſting door of Heavem* that we may go in to the *Prince of Life, to the King of Glory*.

Rev. *Pſ.*

For the *Croſſe* by vertue of *Chriſt* upon it, is become *Baculus Jacobi, Jacob's Staffe*; and by the help of it, we may ſafely paſſe

Gen. 32.10. over the *Jordan* of this world into the *Land of Canaan*.

For the *Croſſe* by vertue of *Chriſt* upon it, is *Virga Moyſi*, the *Rod of Moſes*; and with it we ſhall paſſe thorow the *Red Sea* of this world into the *Kingdom of Heaven*.

Exod. 14. 16.

For the *Croſſe* by vertue of *Chriſt* upon it, is become *Lignum* or *Arbor Moyſi*, The *Tree of Moſes*, and with it we ſhall make all the *bitter waters* of this world *ſweet* to our *taſts*, *pleaſant* to our *ſmells*, and *comfortable* to our *ſouls*; *Nullus cibus tam amarus, qui, ſi recordatione aceti et fellis Chriſti temperetur, non ſtatim ſit dulcior*, ſays *St. Barnard*; No water ſo bitter, which *his Croſſe* cannot *ſweeten*: No meat ſo unſavoury, which *his Gall* & *Vinegar* upon the *Croſſe* will not make relliſhable. *Nihil tam durum*, ſays St. *Gregory*, Nothing ſo hard, ſo heavy, which *his Croſſe* will not make eaſy; eſpecially if we apply to our ſelves the *Apoſtles inference*, *If we ſuffer with him* (yes or *for him*) *we ſhall alſo Reign with him.*

Exod. 15. 16.

Tim.

For the *Croſſe* by vertue of *Chriſt* upon it, is become *Cithara Dabidis*, *Davids Harpe*, and by touching the ſtrings of it, we ſhall lay all thoſe *evil Spirits*, which moleſt and trouble our *Hearts*.

1 Sam. 16. 23.

For the *Croſſe* by vertue of *Chriſt* upon it, is become *Gladius Dabidis*, *Davids Sword*, and by the uſe of it, we ſhall ſlay the *Goliah* of *Hell*, and vanquiſh all the *Philiſtines* of *Tentations*.

1 Sam. 17. 51.

For the *Croſſe* by vertue of *Chriſt* upon it, is become *Clypeus Jehoſua*, *Joſuahs Shield*, with which if we guard our ſelves, we ſhall batter the *walls of Jericho*, and put to flight all the *Armies* of the *Fleſh*, the *World*, and the *Devil*.

Joſ.

For tell me, tell me, O my *Soul!* whether if thou thinkeſt upon that *Vinegar* and *Gall*, which *Chriſt* taſted at *his death*, it will not allay and quench the *fire* of thy *hotteſt Luſts*.

Tell me, tell me, O my *Soul!* whether if thou thinkeſt upon

Chriſt's

Christs Pater remitte on the *Croſs*, *Father forgive them*, it will not fright thee from *Revenge*, and work thee into *Charity*? Did *Chriſt* forgive them who killed him, and wilt thou be revenged upon them who do but diſpleaſe thee? God forbid.

Tell me, tell me, O my *Soul!* whether if thou thinkeſt upon that *Spear*, with which *Longinus* (ſo we have received his name) ſtab'd *Chriſt* to death, thou wilt not fear to ſwear another *Oath*? For thy *Oaths* ſtab him deeper then that *Spear* could.

Tell me, tell me O my *Soul!* whether if thou thinkeſt upon *Chriſts* great and incomparable *meekneſs*, all the while *he* was *killing*, that when *he* was reviled, *he* reviled not again, when *he* was ſlaughtered, *he* threatned not: thou dareſt for thoſe *petite Injuries*, which thou ſuppoſeſt are unjuſtly offered thee, and maliciouſly laid upon thee, ſwerve to *Impatience*?

No, I am confident, thou wilt not ſin again, if thou but remembreſt *Chriſt* was killed for thy *ſins*: or if thou doeſt, I ſhall be ſorry.

Neither wilt thou deſpair of *Gods mercy*, if thou remembreſt That as *he* was killed to expiate thy *ſins*, ſo *he* was raiſed again to *juſtifie thy Perſon*.

But I read not that for any part of my *Text*, nor ſhall I now make it any part of my *Sermon*; my *Sermon* ends with the 30 day of *January*, the day wherein *King Charles* was *kill'd and murthered by you, by you and us, and all of us*; For if all of you had not an hand in the *Actual murthering of him*, yet you are all guilty of *his murther*, if all the *Fathers and Schoolmen* are right in their *Expoſitions* of *Guilt*, and how we may ſtand guilty of *ſin*; They number *nine* waies, and every one is very naught. I ſhall name them, and when we confeſſe our ſelves guilty of any one way of the *nine*, *God have mercy upon us*.

The firſt is not to *hinder* it, when thou canſt; For by this 1.

means thou makeſt thy ſelf ſecond in the *ſin*, and giveſt it the help of thy *hand*, becauſe thou didſt not hinder it with thy *hand*: And was it not in our *power* to hinder the *Kings murther*? Had we not ſix hands to two? Were we not three to one thorowout all the *Kingdom*? Well, *God have mercy upon us*, and encline our hearts to redeem this Law, by bringing home *King Charles II.* and ſettle him in his *Fathers Throne*, *King Charles I.* that was murthered.

2. The ſecond is, *Not to reprove it.* when we ſhould; For by this means we make our *tongues Advocates* for it, and give it *Licenſe* by our *Silence*, And where was one of us, or if one, by name Dr. *Gauden*, who did *reprove it, in tempore opportuno*? Well, *God have mercy upon us, and open our mouths to pray for reſtoring King Charles II. and may God and the King forgive us all for not reproving them who murthered K. Charles I.*

3. The third is, *to Council ſin*; For by this means, we become a *Mother* to it, and give it *Wombe* by *conceiving* it in another; And for this let them look to it, who fram'd *Petitions*, and caught the giddy *multitude* to cry for *Juſtice*, until *King Charles I.* was moſt *unjuſtly murthered*: and if there were ſuch a one who told *Oliver Cromwel*, That he ſtoop'd to low in creeping too, and ſupplicating the *King*, then his priſoner, and afterwards told the *King*, It was admired, that his *Majeſty* ſhould ſo *Court ſuch a Rebel*, and told the *Rebel* then again the *Kings* anſwer, which was ſuppoſed to be the haſtening cauſe of that *murther*; Let him repent, and pray if *God* may poſſibly forgive him.

4. The fourth is *to command ſin*, For by this means, they beget it, they give it *Seed*, and become the *Fathers* of it: And for this: Let the *Long Lifed Parliament*, *Lieutenant General Cromwell*, and others whom it concerns, *water their Bedds, and waſh their Couches* every night with tears for fear they exchange

their

their *Evill Dayes* into an *Everlaſting Night of Evill.*

The fifth is, *to conſent to it*; For by that means they *own it*, 5.
and *maintain it*, and become *Adopted Fathers* to it. And for this, *Let the High Court of Juſtice, Preſident Bradſhaw, Whaley, Pride*, and others that ſat there, and gave *Vote*, to the moſt *unjuſt ſentence* that was ever pronounced, *Pilates* only excepted, abhorr themſelves in *duſt and aſhes*, leaſt their memories be abhorred by all good men on *Earth*, and their *Souls* in *Fire* and *Brimſtone.*

The ſixth is, *to commend it*; For by this means, they give it 6.
ſuck & *Dugg*, and become a *Nurſe* to it: And for this, Let them who have preſented *Books* to *John Bradſhaw*, and given him *Eulogies* for the greateſt *Valogy* was ever ſpoke in *England*, *ſevering the Head of King Charles I. from his Body.*

The ſeventh is, *To entertain and maintain the Actors* of it; 7.
For by this means, they give it *Shoulders*, they *ſupport it*, and become *Protectors* of it: And for this, Let him who hath made himſelf *Protector* with his *Stately Counſel*, conſult how they may avoid the curſes of ſo many *thouſand innocent Widdows* and *Orphans*, whom they have made ſo, that they might kill as the *Jewes* did, *the King of Life*, the *King of England*, *Charles the I.*

The Eighth is, *To keep Silence*, and to be *mute* at it, 8.
when it is done; For by that means, they become *Friends* to it, and give it *Heart* and *Hand*; And for this, Let *him* or *them*, or *both*, who have out-ſtript *Dioceſian*, and *Julian*, by *muzzleing* the *Mouths* of all the *Orthodox Clergy* of *England*, leaſt they ſhould declaim againſt it, look to it and *weep*, and groan, if perhaps they may *out-cry* that *cry* which the *Blood of CHARLES the I.* makes to *Heaven* for *vengeance.*

The

The *ninth* and laſt is, to partake of it; For by that means they give it *Arm* and *Face*, and become *Benefactors* to it: And for this, *Let the preſent Soldiers*, whether *Volontiers* or other, whether before or ſince, conſider with themſelves, whether they be not guilty of the *violent, painful, ſhameful murther of King Charles I.* and preſently forſake their *Uſurper*, and joyn to bring in the true *Heyre* of theſe *Kingdoms* of *England, Scotland*, and *Ireland*, King *Charles II.* whom as *God* hath hitherto miraculouſly preſerved, ſo may he make a *Miracle of his mercy* in reſtoring him to a *Glorious Crown here*, and receiving him to a *Crown of Glory* hereafter, thorow *Jeſus Chriſt*, Amen.

Anno Dom. 1650.

PSALM 112.7.

He is not afeard of any evil tydings; For his heart ſtandeth faſt, and believeth in the Lord.

AND yet *King David* was no *Stoick*, For this *Pſalm* is an *Exegeſis* or *Expoſition* of the laſt verſe of the former *Pſalm*.

Pſ. 111.10. And that *Pſalm* ends thus; *Timor Domini initium ſapientiæ*; *The fear of the Lord is the beginning of wiſdom*; and this *Pſalm*

Pſ. 112.1. in anſwer to that begins thus: *Beatus qui timet Dominum*: *Bleſſed is the man that feareth the Lord. Wiſdom* ſeeks *Bleſſedneſs*, and by the *Fear* of *God* finds it, and finds it in four degrees.

1. In the *Happineſs* of his *Poſterity*; *His ſeed ſhall be mighty upon Earth.*

Ver. 2.

2. In the *Happineſſe* of his *Proſperity*; *Wealth and Riches ſhall be in his houſe.*

Ver. 3.

3. In the *Happineſs* of his *Stability*; *He ſhall never be moved.*

Ver. 6.

4. In

4. In the *Happineſs* of his *Security*, *He ſhall not, he will not be afraid*, or, *He is not afraid of any evil tydings.* Ver. 7.

And this, though the *laſt*, is not the *leaſt* degree of his Happineſs: *his good Fear* baniſht *his evil Fear*; *He fears God*, and therefore *he fears not any evil tydings.* And that he *fears God*, he is aſſured of it too; *for his heart ſtandeth faſt, and believeth in the Lord.* In which words you have obſervable theſe *three Parts.*

1. *Quis non timet? Who feareth not? Timet Dominum, He that feareth the Lord, feareth not.*

2. *Quid non timet? What is it he feareth not? Ab auditione malâ, He feareth not any evil tydings.*

3. *Quare non timet? Why doth he not fear any evil tydings? quia paratum eſt, ſtabilitum eſt, confirmatum eſt cor ejus, confidens in* Jehovâ; *becauſe his heart is prepared, becauſe his heart is eſtabliſhed, becauſe it is confirmed, and ſtandeth faſt, believing in the Lord.*

I begin with the firſt, *He feareth not, he ſhall not be afraid*: And this at firſt ſight ſeems a *ſtrange commendation*, or a *ſtrange Prohibition*; Conſtrue it as you pleaſe, by the *Preſent*, or *Future tenſe*: *Timor enim Domini eſt Janitor cordis, et virtutis cuſtos*, ſaith St. *Hierome*: *Fear (of the Lord) is the Guard Royal of the heart, and keeps out forbidden luſts, like unbidden Gueſts*; *Fear* is the *Treaſurer of Vertue*, & keeps it in a cloſe *Cabinet*, like a *precious* Jewel, leaſt it ſhould take *Wings* like *Riches* and fly away. Pars 1.

Fundamentum ſalutis, ſays *Tertullian*, *Fear* is the *Foundation* of Hope: and like that *houſe* which is built upon a *Rock*, let the *Sea* roar, and the *Rain* fall, and the *winds* blow, It ſtands faſt, it is unſhaken.

Tuta Armatura ſays St. *Chryſoſtome*, *Fear* is *a ſafe Armour*, whoſoever

whosoever puts it on, hath such a *Coat of Male*, as is *Sword*, *Pike*, *Pistol*, and *Canon proof*.

Pro. *Initium sapientiæ*, says *Solomon*; *Fear* is the beginning of *Wisdom*; not a *Student* in the *Accademy* of *Fear*, but is sure to commence *Doctor of Wisdom*.

Vita omnium operum, says *Melancton*, Fear is the *vivacity* of all our *Actions*; whatsoever we do without *Fear* is dead in the very doing: and *Solomon* gives the reason of it; *Officium enim est totius hominis*, For this is the whole duty of man, *To fear God and keep his Commandements*. *Eccles.* 12.

Religio, Majestas, Honor metu constant, says *Lactantius*, where *Religion* is neglected, *confusion* enters: nor can *Religion* subsist without *Fear*; For what is not feared, is contemned: and what is contemned, is not worshipped; *Religion*, *Majesty*, *Honour*; The *Religion of God*, *the Majesty of the King*, and the *Honour* of the *Nobility*, are all preserved by *Fear*; Take away *Fear*, and take away all.

This *Age*, *this unhappy miserable Age*, gives us too sad & feeling an example of it; *The Kingdom of England* hath lost *Religion*, The *King of England* hath lost his *Majesty*: the *Majesty of England* hath lost *his Head*: the *Nobility of England* have lost their *Honour*; And all this, because the *Commons of England* have lost their *Fear*, the *Fear* of *God*.

St. *Barnard* advises most divinely, *Cùm adest Gratia, time, eâ non dignè, operis ex eâ, subtractâ Gratiâ, magis time, quia te reliquit custodia tua; si redirit gratia, multò amplius time, nè fortè contingat, pacis excidium.* If *Grace* be present, *Fear* lest thou answer not the expectation of that *Grace*: If *Grace* be absent, *Fear* more, because thou art left unto thy self: If *Grace* return again, *Fear* much more, least thy *Security* ruine thy *Peace*.

And

And if *Fear* be ſo neceſſary a *Vertue* by the *Verdict* of ſo many *Fathers* and grave *Authors*, what means *King David* here to give the *bleſſed man* this *Character*, *He feareth not*.

Do but you diſtinguiſh of the *Subject*, *Fear*; and look upon the *Object*, *what the bleſſed man fears*; and you will preſently confeſſe, There is neither *Adaxie* nor *Paradox*, neither *Abſurdity* nor *Ambignity* in this *Character*, *He feareth not*.

Some have made *ſix ſorts* of *Fear*; 1. *Natural*, which reſpects *Beeing*; and this is in all *Living creatures*. 2. *Humane* which reſpects *Life*, and this is in *all men*. 3. *Mundane*, which reſpects *Riches*, *Liberty*, *Beauty*, *Honour*, and the like; and this is in all *covetous* and *cowardly wretches*. 4. *Servile*, which reſpects *pain* and *puniſhment*, and this is in *Slaves*, *Reprobates*, *Rebels*, and *Devils*. 5. *Initiall*, which reſpects *ſin*; and this is in all *good Chriſtians*, and *Loyal Subjects*, who chuſe rather to ſuffer in *Gods cauſe*, then to participate with the *ſins* of a more *ſucceſſfull party*. 6. *Filiall*, which reſpects *God*; and this is in all *Noble Martyrs*, and *Glorious Saints*, who therefore *fear* to *ſin*, becauſe they will not offend *God*.

You may contract theſe *ſix* into theſe *two*, *Filial* & *Servile*; becauſe under *Servile* may be compriſed *Humane* and *Worldly*; and under *Filial*, *Initial* and *Natural fear*.

Filial fear looks upon *God as a Father*, and honours *him*, and is reſolved to honour *him*, though there were neither *Heaven* to reward him, nor *Hell* to torment him.

Servile fear looks upon *God as a Judge*, and ſhuns *him*; and if now and then in a *Fit* he yields *God* any obedience, it is, *Formidine pœnæ*, onely *for fear of puniſhment*.

Filial fear is an *Ornament and Vertue* of the *Soul*; *Servile fear* is a *Paſſion and Diſtreſſe* of the *Soul*.

Filial fear is in the *Regenerate*, both in the *Church Militant*

and *Triumphant*; but in ſeveral conſiderations. *Here* by two *Actions, Evitando malum, et faciendo bonum*, by *eſchewing evil*, and *doing good*; *There* only by *doing good*.

Perficitur in Patriâ, non abolebitur reverentia Timoris, ſays *St. Auguſtine*, *Reverential fear* ſhall not be diminiſhed in *Heaven*, but encreaſed; It ſhall not be aboliſhed but perfected.

Servile fear is not in them, not in them at all, ſo far as they are *Regenerated*; *As men*, they may *fear* their *Lifes*, as *covetous* they may *fear* their *Eſtates*; as *Carnal*, they may *fear* their *Liberties*; But he that *fears* either, or the loſſe of either, *Liberty*, *Eſtate*, or *Life*, can never be *good Souldier*, or *Loyal Subject*, can never be *good Chriſtian*, or *Gods ſervant*; *He* may *fear God*, as *God is juſt*: and ſo *Fear* is a *Paſſion* & *Diſtreſs* of the *Soule*; *He* doth not *fear God*, as *God is good*; for ſo *Fear* is a *Grace and Ornament* of the *Soul*.

As Fear is a *Paſſion* of the *Soul*, you may underſtand that ſpeech of *St. John*, *Many of the Rulers believed in Chriſt, but for fear of the Jewes they did not confeſſe him, leaſt they ſhould be put out of the Synagogue; for they loved the praiſe of men more then the praiſe of God.* I may add, *They feared the Injuſtice and puniſhment of men, more then the Juſtice and Judgment of God*: and therefore ſays *Chriſt*, *Fear not them which kill the Body, but are not able to kill the Soul; but rather fear him,* *Mat.* 10. 28. *who is able to deſtroy both Soul and Body in Hell.*

The words in the Original, are worth the marking, *Fear not*, ἀποκτεινάντων τὸ σωμα, *them that kill the Body*; it is not them that *can* kill the *body*: they do it by a *permiſſive power*; They cannot do it by any *Inherent power* of their own, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι; but the *Soul* they neither *may* nor *can*, φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ, *but rather fear him, who hath power to deſtroy Soul and Body in Hell.*

I will

I wiſh the late *Renegado's* had ſeriouſly conſidered theſe *Texts*; Thoſe men I mean, who ſerved the late *King*, and tarried with him ſo long as the *Sun* ſhined, and the *weather* was calm; but ſo ſoon as ever the *Rain* began to fall, and the *Winds* to blow, they preſently ran away to compound and ſave ſomething, *a little wealth and ſome few dayes*, but they did forget that *God could*, (and it may be will) *caſt both Soul and body into Hell*. And then as *Chriſt* ſays, *Fools, whoſe ſhall theſe things* (your Riches and your Daies) *be*? Luke 12.

Yes, *He both can & will*, without a great deal of *Repentance*; For their *Sin* was far more deſperate then the firſt *Rebells*; They ran into the Sin out of *Raſhneſſe and Inconſiderately*; But theſe men put *God* into one *Scale*, and the *World* into another: and therefore to them eſpecially belongs that fearfull doom. *The fearful ſhall be caſt out, i. e.* Such men as fear the loſſe of their *Eſtates*, more then the loſſe of *Gods favour*, and the loſſe of their *momentary Lifes*, more then the loſſe of their *Eternal Lifes*; *They forſook their King*, and *God will forſake them*. Apoc. 21.

And God have mercy upon us all, and forgive us our following the Apoſtles in their worſt Act, and forſaking our Soveraign upon the Scaffold, as they did their Saviour upon the Croſſe; and give us grace to redeem that fault, by living, for the time to come, Loyal Chriſtians, and dying ſtout *Romans*, to continue obedientially, and not fear man, who can kill but our Bodies, and dye couragiouſly in the fear of God, that we may not fear any evill tydings.

It is my ſecond conſideration; *Quid non timet timens Dominum*, what he fears not that fears God? *Ab auditione malâ non timet, Ab auditu malo, non timebit*; *He* is not afraid, He ſhall not be afraid of any evil tydings. Pars. 2.

At firſt ſight again, this *Object* encreaſeth my wonder, Fear

not any evill tydings! Why, *the Kings wrath is evil tydings, for it is the meſſenger of death*; And ſhall I not fear him?

Prov. *Solomon* ſays, *Fear God and the King*; St. *Peter* it at the
1 *Pet.* 2. ſame, *Fear God, and Honour the King*; St. *Paul* is at it for *con-*
ſcience ſake; *Be ſubject to the higher powers, not only for wrath,*
Rom. 13. 5. *but for conſcience.* And is the *Son* of *David* againſt either? *Fear*
not them that kill the Body? Or is the *Father of Chriſt* againſt either? *Fear not any evil tydings*? not the *wrath of Kings*?

No at no hand; This is no *Abſolute*, no *General Prohibition*; but only a *Relative*, and *Comparative*; *God* is to be feared, and the *King* is to be feared, where their commands are not in *oppoſition*, *Fear* belongs to them both; both *Natural fear*, and *Filial fear*; But when they ſtand in *competition*, and my *obeying the King* will diſhonour *God*, and my *fearing the King* will diſpleaſe *God*; where *ſin* is the *ſubject* of a *Tyrants* command, and *Gods*
Act. *Law* muſt thereby be tranſgreſſed. Then I am at the *Apoſtles* reſolution, *Whether it be fit to obey God or man, judge ye*; I am then at *King Davids bleſſed man, I fear God*, and therefore *I fear not any evil tydings.*

This will appear more evident, if we look into the diverſe *acceptions* of *Anditus malus*, *Evil tydings*; and what is the true conſtruction of *evill tydings?*

1. It ſignifies ſometimes *Calumnies*, *Contumelies*, *Checks*, *Taunts*, and *Reproaches*, wherewith they that *fear* the *Lord* are ſlandered; Thus *gluttony*, *blaſphemy*, and *ſedition* were objected to *Chriſt*; And now his *Servants*, and the *late* & *preſent Kings liege people* are called, I ſhould have ſaid miſcalled, *Malignants*, *Delinquents*, *Papiſts*, *evil Counſellours*, *enemies of the Church* & *troublers of the State*; *Hæc autem perferre difficile*; and this is a very heavy burthen to bear: *Generoſis enim animis cruciatus*
Plutarch. *corporis, quàm jacturam fame facilius eſt perferre.* A noble

mind

mind had rather have his *Body* to be bruiſed, then his *credit blaſted*; yet he that is truly *noble* (*et ſola virtus vera Nobilitas*) the *Noble Chriſtian* that feareth God, is ſo far from being *afraid at theſe evil tydings*, that he neither forſakes the *Truth*, nor declines his *Loyalty*: *He is not afeard of the evil tydings.*

2. Sometimes *evil tydings* ſignifie *Famam ſiniſtram quam improbi culpâ ſuâ contrahunt*; that evil report which baſe people deſervedly bring upon themſelves; Thus *Shemei* is called a *Rayler*: thus *Doeg* is called an *Accuſer*: thus *Abſolon* is called a *Traytor*: thus *Achitophel* is called a *Conſpirator*: thus *Corah*, *Dathan*, and *Abiram*, and all ſuch as riſe againſt the *Lords Annointed*, their *lawful King*, are called *Rebells*.

But they that *fear God*, and ſuch as are *Loyal Subjects*, fear not ſuch aſperſions; If they are caſt upon them by *evil Tongues*, they readily anſwer as St. *Auguſtine* did *Petilian*, upon a like *ſcandal*, I know no ſuch thing by my ſelf, and I think I know my ſelf better then he knows me; but believe you which you pleaſe, and judge as you pleaſe, whether he that *writes*, and *fights* againſt the *King*, or he that *writes* and *fights* for the *King* be a *Rebel*, a *Delinquent*, a *Malignant*; I am not afeard of theſe evil tydings.

3. Sometimes *evil tydings* ſignifie *dangers* and *Calamities*, *Jobs meſſengers*; One tells us, *Our Cattel are plundered*: A ſecond tells us, *Our houſes are fired*: A third tells us, *Our Children are murthered*: A fourth tells us, *Our Soldiers are mutined*, *Our Garriſons are betrayed*, *Our Armies are disbanded*, and *Free-quarter is denied.*

Why yet, *Non ſuccumbit juſtus*, *non deficit*; *He that fears God*, faints not, fails not, looſes not his courage; yea, though he knows *Death* to be the *Guerdon* of his not yielding to a *Conquerors pleaſure*, he looks upon his *Savionr*, and fears not him that

kills

kills the Body: he looks upon *King David, and fears not any evil tydings.*

These times offer as fit a case as this *Text* requires, *King David* pronounces the *man blessed that feareth the Lord*; My fear of *God* is best evidenced unto me by my *Obedience* to my *Parents*, for that is *Gods Commandement*; *my great Parent is the King, He* is, *Pater patriæ*, and the *higher power*: so *St. Paul* calls him, *The Supream power*, so *St. Peter* calls him: Therefore *I to be subject to him*; and *not to resist him is St. Pauls* inference: Therefore *I to honour him, and to fear him is St. Peters* inference.

But of late there were a *pack* of men met together, against *Charles I. the long liv'd Parliament*, & so there are now against *Charles II.* the too long being *Protector*, with his too long sitting *Council of State*, who did and do call themselves a *Power above the King*; who did command us, who do command us to take their part against *Charles I.* then, against *Charles II.* now: who did and do threaten us with *Sequestration of our Estates, That's Beggary, with Registring our names in the black Book*; That's *Infamy*, with bringing us to the *Barr of Justice*, of *their Justice*, or more truly, *To the Barr of their Court of their high Injustice, That's Death.*

We know, If we did forsake *Charles I.* If we do forsake *Charles II.* and take part with them against the *King, we sin, we resist*; If we *resist*, we incur *damnation*: The word is Κρίμα, Mr. *Marshall* did qualify and linify it by the construction of *Judgement*) and that signifies the *destruction of Soul and Body here and for ever.*

Now here is the tryall, If we did stand to the late, and do to the present *King*, and do our *Duties*: If we were and are resolved, as *Ittai* was, *Wheresoever my Lord the King is, whether*

2 *Sam.*

in

in Life or Death, there will thy ſervant alſo be. Then we fear God, and therefore *fear no evil tydings.*

But if we did go back to them that *oppoſed,* and *depoſed,* and *murthered, the Father,* or if we do go back to them, who *reſiſt,* and *keep out,* and *calumniate,* and *hunt after the bloud of the Son,* let it be upon what conſideration it may, I ſhall leave my *Wife and Children beggars* elſe, I ſhall be a *Slave* and *Priſoner* all the dayes of my life elſe, I ſhall be han'gd elſe; And theſe pettite thoughts fright me out of my *Duty*: I have then ruined my *bleſſedneſſe,* I am not *bleſſed,* I have loſt my *Evidence,* I am witneſſe againſt my ſelf, *I am afeard of evil tydings,* baſely and ſlaviſhly afeard, and therefore *I fear not God.*

Well fare that *Heathen,* who was reſolved for all Fortunes, and will riſe in *Judgement* againſt many, very many *cowardly Chriſtians* in *England.*

Non fulminantis magna Jovis manus
Terrebit juſtum: And again,
Etiamſi fractus illibatur Orbis
Impavidum ferient ruinæ. Let the world totter, turn round, and fall, *I will not be afraid, I will fear God.*

But a *Heathen* is not fit to be our *Schoolmaſter,* look we upon the *Primitive Chriſtians*; and amongſt them well fare old *Hilarion,* who being in the *hands and power* of his *Perſecutors,* and by them demanded, *Antimeret,* If he were not afeard of thoſe evil tydings they brought him? For they came to ſtrip and plunder him. To which he returned an Anſwer as full of gallantry as mirth, *Nudus latrones non timet,* An empty Ship fears not a Pyrate: A naked man fears not a Theif.

They then threaten him with *Terribilium terribiliſſimo,* the *Hyperbole* of evil tydings, *ſed occidemus te,* we will put thee to moſt exquiſite torments, and in the end will kill thee. *Non times*

mortem!

mortem? Art thou not afeard of death? and he returns as great a *Hyperbole* of gallantry, *Non timeo mortem, quia paratus ſum mori*; No, I fear not death, becauſe I fear *God*, and am therefore prepared to dy.

Well fare St. *Chryſoſtome*, who being threatned with baniſhment from the *Empreſſe* of a good name, but bad condition, *Eudoxia*, *Et vult me exulem Regina*? And will the *Empreſſe* baniſh me? ſaid he, *Agat*, Let her do it; *Domini eſt terra*, the Earth is the *Lords*, and the fullneſſe thereof.

Another bids him hide himſelf and ſave his life, For the *Empreſſe* would ſawe him; *ſecet*, Content ſays he, let her ſawe me, I am not afeard to follow the *Prophet Iſaiah* in his way to *Heaven*.

A third bids him ſhift aſide, For the *Empreſſe* would caſt him into the *Sea*; *Immergat*, ſaid he, Content ſtill, let her drown me, I doubt not to find as good a plank, as *Jonas* did, to preſerve me from periſhing in the waters.

A fourth adviſeth him to ſecure himſelf, For the *Empereſſe* would caſt him into a Furnace of fire: *Injiciat*, ſaid he, As ſhe pleaſes, I am not afeard of a fiery Chariot; The three children will bear me company: and the *Son of God* will drive the Coach ſo faſt, that the *Flames* ſhall neither ſcortch my *Fleſh*, nor finge my cloaths.

A fifth bids him take *Sanctuary*, For the *Empereſſe* would throw him to the wilde Beaſts; *Jaciat*, ſaid he, let her do it: I make no queſtion, but the *Angels* will muzzle them for hurting me.

Yet a ſixth perſwaded him to convey himſelf away for a while, that the *Church of Chriſt* might receive ſome further benefit by him, elſe the *Empereſſe* would have him ſtoned to death; *Fiat voluntas Dei*, ſaid he, Let *Gods* will be fullfilled, and hers too; I will

I will uſe all lawful means for my preſervation, being perſecuted in this City, I will fly into another: but with this reſolution ſtill; I am not afeard to follow St. *Stephen*, thorow a whole ſhower or Quary of ſtones into the Kingdom of Heaven.

If theſe Examples be *procul*, at too far a diſtance for us to follow; Look we then upon a late *Noble Glenham*, who was more conquered by an *empty diſh*, then by an inſulting and increaſing *Foe*; and yet was afeard of neither, but left his *Garriſon* with more honour, then his Enemies poſſeſt it.

Look upon a valiant *Fawcet*, who was more conquered by the mutiny of his unfaithful *Slaves*, (for they are not worthy the name of *Soldiers* that will mutiny) then by his thundring *Enemies*; and yet was afeard of neither, but came off with more honour, then he left behinde him.

Look upon a *Loyal Compton*, who notwithſtanding the improbability of relief, and the continuation of an hard *Siege*, and the multiplication of a cruel Enemy, yet reſolved not to be afeard of any *evil tydings*.

Look upon an undaunted *Arundel*, who being Summon'd to deliver up the *Remainder* in the *Weſt*, and whether threatned or allured thereunto, I know not, becauſe the *Kings* party was utterly defeated, returned an *Anſwer* as full of *Reſolution* as *Religion*, as full of *Courage* as *Chriſtianity*, and ſuch as became both a *Souldier* and a *Chriſtian*; *I have lived untainted threeſcore & ſeven years*, and I have not any minde to go a *Rebel* to my *Grave*.

Remember if yon revolt, you turn *Rebells*: and if you dye in that *Apoſtacy*, you dye Rebels, and leave an *Odium* upon your Name, and a curſe upon your *Eſtates*.

Look we upon thoſe *Gentlemen*, but look we upon them with the *Eyes* of *imitation*, who in the year 1646, when all *Royall*

hopes were low enough, and *Rebellious Ambitions* high enough, came from *Plimouth* & *Exceſter*; what brought them ſo many weary ſteps, when they might have lived quietly there, or gone ſafely to their own habitations; but the Example of a *Loyall Wagſtaffe*, and the fear of being tempted unto a *Rebellion*, and deſire to live and dye in his late *Majeſties ſervice*?

Look we upon his *late Majeſty*, who notwithſtanding ſo many *Waves of the Sea*, and ſo much *madneſs of the People*, in the loſſe of *Shrewsbury* & *Hereford*, in the loſſe of *Briſtol* & *Bridgewater*, in the loſſe of *Exceſter* & *a brave Cavalry*, was yet ſo far from *being afeard of thoſe evil tydings*, that he doubted not to recover all, or at leaſt to requite *all his and his loyaly Subjects miſerys*, with the bleſſing of *Peace and honourable Conditions*.

And when all this fail'd by a *Scotch treachery*, which ſurpaſſed that of *Judaſes* by *two hundred thouſand pounds*, bating but *thirty pieces of Silver*, and by a *breach of Faith and Truſt*, *in his Parliament*, *and their Army*; why yet *his admirable conſtancy and perſeverance*, *his yet unimitable piety and patience*, bid us look upon him again with *Sighs* and *Tears*, that ſo *good a King* ſhould have ſo bad *Subjects*, to preſent him with ſo *evil tydings*, as the dark hurrying of him from *Holmby* to *Hampton* from *Hampton* to the *Iſle of Wight*, from the *Iſle of Wight* to *Windſor*, from *Windſor* to *St. Jameſes*, from *St. Jameſes* to *White-Hall*, and there to a *Decollation*, to a *Beheading*, to the *loſſe of his Life*, was not yet *afeard*; *He was not afeard of any evil tydings*.

And now look we upon his *preſent Majeſty*, whom the *late Majeſty*, *his Father*, deſired might be rather *Charles le boon*, then *Charles le Grand*, and I doubt not, nor need you, but that *he* will be *Charles le Grand*, becauſe he is *Charles le Boon*, in his Enterprize of this year, advancing from *Scotland* as far as *Worceſter*,

ſter, into *England*, where when he was betrayed by the *Cowardiſe* or *Treachery* of the *Scots*, I know not which, I am ſure by the *obſtinacy and obduracy*, was yet preſerved by a *Miracle* from the *Bloody hands and hearts* of thoſe, who purſued him as a *Partridge*, and ſtill perſeveres in his *Fathers ſteps*, without fearing any *evil tydings*, expecting *faithfuller hands*, *fairer opportunities*, and *better ſucceſſes*.

And *better ſucceſſe* he will have, by *Gods providence*, ſooner then by *Humane reaſon*, I can hope within theſe *ſix* years; For as *Tycho Brachy* ſaid, The year 1640, would be *Totius Mundi inſania erga Reges*, *An univerſal madneſſe of the World againſt Kings*: ſo will that year 1656, prove *Totius Mundi benevolentia erga Reges*, *An univerſal goodneſſe of the world towards Kings*.

Sooner by *Gods providence*, *he* may be eſtabliſhed in his *Birth*, and *Undoubted Rights*, without any *worldly aſſiſtance*, but then by *Gods providence*, and the *worlds ſubſervance*, He will be reſtored, and my *Divine reaſon* for it is, As *his Father* appeared the beſt of men, in being *his Subjects Martyr*: So will he appear the beſt of *Kings*, in being *his Subjects Maſter*, becauſe *his heart ſtandeth faſt and believeth in the Lord*.

It is my third and laſt Conſideration; *Quare non timet ab auditu malo? Why he that feareth God, feareth not any evil tydings? Paratum eſt cor ejus*, or, *Confirmatum eſt cor ejus*; Read it which way you pleaſe, *His heart ſtandeth faſt & believeth in the Lord*: or, *His heart is prepared to believe in the Lord*. *Pars.* 3.

Sure I am the very *Object*, *Lord*, is enough to make our *Heart ſtand faſt and believe*.

Were it but *El*, There is a *Magazine of ſtrength* in that, and we ſhall have relief enough, if we believe in him as *He is a ſtrong God*. *El*

Were it but *Shaddai*, there is a *Panacea* of *ſufficiency* in that, and we ſhall have *Succour* enough, if we believe in *him* as *He is God All-ſufficient.*

Were it but *Elion*, there is a *Mountain of Hope* in that; and we ſhall have *ſupply* enough, *if our Heart ſtandeth faſt in him*, as *He* is *the moſt High God.*.

Were it but *Tſebaoth*, there is an *Army of Protection* in that; and we ſhall have *Victory* enough, *if our Heart ſtandeth faſt, and believeth in Him*, as *He is the Lord of Hoſts.*

Were it but *Adonai*, there is *a Rock of Preſervation* in that, and we ſhall be upheld enough, *If we believe in Him*, as *He is the ſtrong Foundation.*

But it is more then all this; for it is *Jehovah*, the moſt *Eſſential & Excellent Name of God*; If *El* implies *His Omnipotency*; If *Elion* implies *his Soveraignty*; If *Shaddai* implies *his Immutability*; If *Tſebaoth* implies *his Irreſiſtability*; If *Adonai* implies *his Fidelity*; ſure I am, *Jehovah* implies all, whether you take it in the *conſtruction* of our own *Divines*, or in the *Derivation* of others.

1. In the *Conſtruction of our own Divines*, it ſignifies three things.

Firſt, *Habere eſſe a ſeipſo*, that *he hath his Being of himſelf.*

Secondly, *Dare eſſe omnibus*, that *He gives a Being to all things that be.*

Thirdly, *Dare eſſe Verbo*, that *He gives a Being to his word*, and we therefore need not fear, if we believe the truth of *his word*, but He will give the *Rebells* their due, and ſettle the *Crown* to flouriſh upon the *Kings Head.*

2. Or if you take the meaning of *Jehovah* in the derivation of others, either with *Oleaſter*, as it is derived from *Hovah*, which ſignifies *Deſtruction*; then we have reaſon to believe, *He will*

be

be mighty in the Deſtruction of His Enemies; or whether you take it with *Galatinus*, as it is derived from *Hajah*, which ſignifies to *Be*, then we have reaſon to believe, *He will be mighty amongſt us in our preſervation.*

Let your Hearts then ſtand faſt in Jehovah; And e're long, *He* will either divert our *Enemies* from thirſting after any more of our *Blood*, as *He* did *Saul* from hunting after *David*: or, *He* will divide our *Enemies* in their *Conſultations*, as *He* did deſtroy the *Counſel* of *Achitopel* by the *Counter-Counſel* of *Huſhai*; or, *He* will give our *Enemies* to *Self-Deſtruction*, as *He* did *Abimelech*, and the *Houſe* of *Millo*, and as *He* hath one of the late *King-Tryers*, to *Hoyle* himſelf; or, *He* will call back our *Enemies* by ſtrange rumours, next time the *preſent KING* comes to claim his own as *He* did the *Aſſyrians.*

All theſe wayes, and many more: *God can do it*, ſo we may have no need to be *afeard of any evil Tydings*; and *He* will be perſwaded to do it, if we *fear him*; For when we *fear him*, then, as it was when the *Dictator* Ruled in *Rome*, all other Offices ceaſed; ſo when the *Fear of God* is in us, then all other Fears vaniſh.

This was acknowledged by that once magnanimous Earle of *Eſſex*, but afterwards the *Rebel-Father* of a *Rebel-Sonne*; Sometimes, ſaid he, when I have been in the Feild, and encountered the *Enemy*, the Weight of my ſins have layn ſo heavy upon my *Conſcience*, becauſe I was not reconciled to my *GOD*, that my Spirits were quelled, and I have been the moſt timerous man upon the *Earth.*

I wiſh our *Gentlemen of the Sword*, when *King Charles II.* ſhall

ſhall have occaſion to uſe them, that they would not batter our *walls* more *within* by *ſins*, then the *Rebell enemy* can do *without* by *Guns*; that they would not *ſtorm* themſelves more by *Oaths*, and *ruine* themſelves more by *Mutining*, and undo themſelves more by *Treachery*, then a *Rebel enemy* can do by *ſtrength*. And
January 30. 1650. you that hear me this day, *Let your hearts ſtand faſt, and believe in the Lord*; And that *all our hearts* may, and that the *Heart of King Charles II.* may; Pray we for *Him* and for *our ſelves*.

Help the *King*, *O God*, and help us, *O God*, for vain is the help of man; Though thou haſt caſt him a great way off, and ſeaſoned the morning of His daies with bitterneſſe; yet be not diſpleaſed too long, but turn thee unto *Him* again, and return *Him* unto us again; but return *Him* either with an *Olive of Peace*, or with a *Laurell* of *Conqueſt*; And as thou haſt ſtrangely and wonderfully delivered Him from thoſe who eagerly hunted after his Life: ſo let it appear to them, that thou haſt not done this, to make him more miſerable, or to continue him in the condition of an *Exile*, but rather that thou haſt reſerved him for *faithfuller hands*, then the *Scots*, for *fairer opportunities*, and *more proſperous ſucceſſes*, *then in the year* 1650. *for Jeſus Chriſt his ſake*, Amen.

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1 SAM. 10. 27.

But the Children of Belial ſaid, How ſhall this man ſave us? and they deſpiſed him, and brought him no preſents.

THis latter, and therefore this wicked Age hath broached *three Seditious Queſtions*; the falſe reſolving of which, was a chief cauſe of the *Decollation* and *Martyrdom* of our late and *bleſſed King, Charles I.* and the true reſolving whereof will, I truſt, be a leading cauſe for the *Reſtauration* of *our preſent and glorious King, Charles II.*

The *Queſtions* were brewed heretofore by *Bellarmine* and *his fellow-Jeſuites*, by *Bucanan* and *his fellow-Puritans*: and this *Age, this Jeſuitical, Puritanical Age*, hath *Practically* broached what they *ſpeculatively* brewed, *viz.*

1. Whether *God or the People be the Author and Efficient of Regality, of Monarchy, of Kingſhip?*

2. Whether the *King* be only *ſingulis Major*, and *Univerſis Minor, greater* then every *particular man*, but *leſſe* then the *Aſſembly of men?*

3. Whether it be lawful to *contribute for the maintenance* of a *War* againſt the *King?* And this *Age*, this *wicked Age*, reſolves theſe *Queſtions* juſt to the *Peoples humours.*

1. The *People* are the *Author* and *Efficient of Monarchy.*

2. The *whole People* or the *People in a Body Repreſentative*, are *above and greater then the King.*

3. It is lawful to *contribute to a War againſt the King.*

But to make good that old *Adagy*, *Quod vulgo placet ſapienti diſplicet*, That which pleaſeth the *People* diſpleaſeth the *wiſe*, the *Prophet Samuel* in this *Chapter*, in this *Text* reſolves clean contrary. 1. That

Samuel's Resolve. 1. That *God*, not the *People*, is the *Efficient* of *Monarchy*; so he says, *See ye him, quem elegit Deus*, not *quem populus*, *whom the People have chosen? No, but, See ye him whom the Lord hath chosen?* The *King* hath *his power*, not *precario*, by the *curtesie* of the *People*, but *Dei gratiâ, by the Grace of God.*

Ver. 24.

2 That the *King* is greater then the *Body*, not only in *peice-meale*, and *particulars*, but also in *grosse* and in the *whole*; so he says, *He the King, stood amongst the people, and was higher then all the People by the Shoulders* and *upwards*; not only in *Stature* but also in *power*, and therefore the *People shouted, and said, God save the King.*

Ver. 23. 24.

3. That *Contributions* to maintain a *War* against the *King* are unlawful; because *He* is to be assisted in his War; and therefore they are marked *cum carbone, for children of Belial, who brought him no presents*; Certainly then they are ten times more the *Children of Hell*, who bring presents against the *King.*

Indeed this *Text* within it's own *Verge*, resolves these three *Queries.*

1. In the *Description of Rebels, They are Children of Belial.*

Division. 2. In the Expostulation of *Rebels*, *How shall this man save us?*

3. In the *Condition of Rebells*; the *Condition Positive*, and the *Condition Privative*; *Positively they despise the King*; *Privatively they bring him no presents.*

The *Result* of the whole falls into these *Particulars*, thus.

1. They accounted the *King* as one of themselves, and as one chosen by themselves; and therefore they said, *How shall this man save us?* and therefore they are called *the Children of Belial.* Had they looked a little higher, and observed how *God* chose him out of them, they would then have believed, *That God by him would save them*; because *God* chose *him* to be *King* over them, and *Protector* of them.

2. The

2. They looked upon themſelves, *Aggregatim*, and in *Conjunction*, and thought themſelves in that *Bulk* and *Aggregation*, or *Collection* or *Repreſentation*, greater then *Him*; and therefore *they deſpiſed him*: and therefore they are called *Children of Belial*. Had they looked upon *him*, as *Head of that Body*, whereof they were *Members*, they would have confeſt, *That neither ſome of the Principal Members Repreſentatively, nor all the Members Collectively, had been worthy of Compariſon with him*, and *that He, the King, had been greater, not only then any one a ſunder, but then altogether*.

3. They looked upon their *Enemies, how ſtrong they were*, and upon *themſelves*, how *numerous*, how *copious*, how *many*, how *rich*, and therefore how well able to defend themſelves, *and therefore brought him no preſents*; and therefore *they are called the children of Belial*; and therefore not only by *Symbolical*, but alſo by *Rational and Logical Divinity*, *It is unlawful to contribute to a war againſt the King*.

I begin with the firſt, *And the Children of Belial ſaid, How ſhall this man ſave us?* and of *the firſt Queſtion*, reſolved thereupon, *The King is Gods, not the Peoples Creature*; *God, and not the people is the* Efficient *of Monarchy*. *Part.* 1.

The Children of Belial; What is meant by *Belial?* Why, as *Chriſt* tacitely tells you, *That there are diverſe kinds of Devils*, when he ſays expreſly, *This kind goes not out but by Faſting and Prayer*: ſo I tell you *That there are divers names of Devils*, or, *The Devil hath divers Names, and this of Belial is not the beſt*. As ſometimes, he is called *Daemon* for his *Knowledge*, ſomrtimes *Satan* for his *Malice*: ſometimes *Baalzebub* for his *Filth*: ſometimes *Diabolus*, either for his *Deſtuxion, and falling down from Heaven*, or for his *Traduction*, and *ſeducing of men*; ſometimes, as here, *Belial*, for his *Rebellion and caſting of the yoake* *Mat.* 17. 21. *Belial, what?*

of Obedience; for contending against him, as much as in him lies, by whom he ſhould, and ſhall at laſt be controuled; For *Belial* ſignifies *Abſq; jugo*, or *Abſq; domino*, a meer *Maſterleſſe Sir.*

Children of Belial, who and how?

But what then? Did the *Devil* beget theſe men in my *Text*? or elſe, how are they called the *Children of Belial*? No, the *Devil* cannot beget any children; neither as 1. the *Common Cauſe*; For ſo *Sol et homo generant hominem, the Common Cauſe, is the Heaven.* Nor 2. as *the proper Cauſe*; For every thing begotten of the *Proper Cauſe*, is begotten either *a ſimili genere*, as the *Mule* that is begotten by the *Horſe* and *Aſſe*: or elſe *a ſimili ſpecie*, as a *Child* begotten by a *Man*; but *Satan is a Spirit*, and hath at moſt and beſt, when he hath any, but an aſſumed *Body*; but the *Child* hath a *Body* begotten of the *Father*; and *Hebr.* 12. 9. therefore are our *Fathers* called, the *Fathers of our Fleſh*; and this is proper only to a *Natural Father*; and in *this ſenſe* Satan cannot be called *Father*; Beſides every *Childe* ſo begotten is bound to honour his *Father*; but no *Creature* is bound to honour the *Devil*; Nay, *every Creature* is bound to the contrary; Nor 3. can the *Devil* beget *Children* as the *Material cauſe*; For all *Generation* is, μετὰ κατα-βολῆς σπέρματος, as ſpeaks the *Apo-* *Heb.* 11. 11. *ſtle, Through faith Sarah her ſelf received ſtrength to conceive* *Jer.* 31. 27. *ſeed*, or as the Prophet ſpeaks, *Ex commixione ſeminum, I will ſow the houſe of Iſrael and the houſe of Judah with the ſeed of men*: They are then here called, *the Children of Belial*, not by *Naturall or vertuous Generation, but by vitious and ſin-* *Joh.* 8. 44. *full Immitation*; *As therefore Chriſt* told the *Jewes*, They were of their *Father the Devil, becauſe they ſought to kill him, and be-lye him*; and gives this reaſon of it; *becauſe the Devil is a murtherer from the begining, and the Father of lyes*: ſo *Samuel* here calls theſe men the *children of Belial*; *i. e.* of the *Devil*, becauſe they by his example and tentati-

on

on ſought to ſhake and caſt off *the yoaks of obedience*; and therefore barely apprehended the *King* as a *Creature of their own*, and choſen by themſelves, ſaying, *How ſhall this man ſave us?* and this brings me to the *examination and reſolution of the firſt Queſtion, viz.*

Whether God or the People be the Author and Efficient of Monarchy? To this it is anſwered by the *children of Belial*, for the *People*, ſaying, *How ſhall this man, This man*, and no more *ſave us?* but by the *Prophet of God*, it is anſwered for *God*, ſaying, *See ye him whom the Lord hath choſen?* and now *Beloved, judge your ſelves, whether it be fit to obey God or man*, as the *Apoſtle* ſpeaks in another caſe, *whether it be fit to obey the children of Belial, who from their Father have learnt to ſpeak nothing but a lie*, or *the Prophet of God*, who from *the Holy-Ghoſt* can ſpeak nothing but *Truth*. 1 Sa. 12. Act. 4.19.

But that the *falſity* of this *populous opinion*, and the *verity of this Prophetical Aſſertion*, may more fully appear, either to call you by *Repentance* to acknowledge the *Truth*, and to do your *Duty*, or that you may wander with more ſecurity, and with leſs excuſe to *Hell*, I ſhall endeavour as much *brevity* and *perſpicuity* as I can, to examine this *Queſtion* to the full.

When *God* firſt made the world, He made many *Angels*; but *one man*; and yet *God* could, if *he* had pleaſed, as well, and as eaſily have made and created a *Company*, a *Colony*, a *Countrey*, a *Kingdom*, a *whole world of men* upon *Earth* with his own one *Faciamus*, *Let us make*, as *he* did *create* ſo many *Legions of Angels in Heaven*; and ſo might, if he had pleaſed, have given thoſe ſeveral *Countries*, or that *whole world of men* leave to make choiſe of their own *Commander*. *He* could have done this by *his power*; For *his power*; had no bounds; but *he* did not ſo: So *his Wiſdom* did manage *his power*; *he* made many *Angels*, Gen. 1.26.

by his Power; but in *his wisdom he* made but *one Man.*

And would you see a *Reason* of that? I dare not pry into this *Cabinet*; yet I shall shew you the outside of it; *God* found not *Heaven* it self free from *Mutiny* amongst a *multitude of Inhabitants*; and therefore to take off all colour to contention, to with-hold all pretext of disobedience; to *Soveraignty*, *He made but one man, one and no more*; thereby teaching us, *That the power of a King, over his Subjects is as Natural, as the power of a Father over his Childe*: That as *Naturally* there can be but *one Father* of *one Child*: so *Politically* there should be but *one King* over *one people*; and all this to tell us, *That not only the King should have as great and pious a care over his Subjects, as a Father hath of his children*; but also, *that the Power of Monarchy is from God, and not from the People, and so to be acknowledged by the People*: *That's the Duty of a King, the Duty of a people*; *He* to use *his power paternally*, and they to render their *subjection Filially*: *sic fuit ab initio*, Thus it was from the beginning.

Lib. 1. *cap.* 8. *Polit.* And this is acknowledged by *Aristotle* himself, who was led only by *Nature*, and saw as far into the *Lawes* of *Nature*, as ever man did; At first, saith he, *Regal power belonged to the Father of the Family*; and he gives this Reason for it, Because in the *Infancy* of the *world* the *Fathers* were so *Grandevous*, and lived so long, that each *Father* begate such a *Numerous posterity*, *Gen.* 4.17. as might People a whole Countrey: so we read, *That Cain built a City*: Certainly it was for his own *Colony*, and that *Colony* certainly was his *Natural generation*: and so he was at once as well their *King*, as their *Father*; and his *Regal power* over them, as his *Subjects*, was no lesse from *God*, then his *Paternall power* over them as his *Children.*

And *Justine*, though he did not see so well, nor so far into *Nature* as *Aristotle* did; yet he saw so far as to acknowledge so much

much, saying, *Principio rerum, gentium, Nationumq; imperium penes Reges erat*; *The Rule of Nations (of all Nations)* was in the hands of *Kings* from the beginning; and the *People*, had no more right to chuse their *Kings*, then to chuse their *Fathers*: because the *Kingly Right* pertained to the *Father of the Family*; Therefore in the beginning, if we believe these two lights of *Nature*, *Kings are of God not of the People*; *sic fuit ab initio*, Thus it was from the beginning.

But hath not *Moses* since given *a Bill of Divorce*, Hath it been so ever since, and in all places? It is a spacious and large demand; and I shall, as I am able, for the present resolve, it, though briefly, yet plainly.

Nor here will I tyre your Ears, with the four steps or Ascents to *Royalty*, *viz.* 1. Of *Inheritance*. 2. Of *Donation*. 3. Of *Election*. (In which only the People can claim some colour for chusing the person, but not for bestowing the *Power*, or at most for *Administration of the power*, but not for *Foundation of the power it self*) 4. Of *Conquest*. Nor yet with the *three Originals of Kingdoms*. 1. *Natural*, which may also be called *Civil*. 2. *Violent*, which you may rather call *Martial*. 3. *Mixt of both*, In which last, though the *People* had somewhat to do, yet not any *Absolute power*, and in the two former nothing at all; *God* only therein is the *Author* and *Institutour*.

Nor here will I tell you, How *Melchisedech*, *Abraham*, and the *Patriarchs*, were *Kings*, and saluted *Patres Patriæ*, the *Fathers of their Country*, where they inhabited, without any *Efficiency*, so much as of *Curtesy* from the People, because *Regal Power* belonged to the *Pater-familias*, so descended by *Right of* Primogeniture to the *Eldest Sonne*, according to that *Natural*, *Moral*, Positive, *Divine Law*, *That the younger should be subject to the Elder*. *Aristot. loco præ dicto.* *Gen. 4. 7.*

I look

I look first upon *Moses*, who first erected *Municipal and Natural Lawes* amongst the *Jewes*, and was the first *Catholick visible King* of & over the *Jewes*, (for the *Sanhedrim* was but *Moses* his *Privy Council*, or as *Deligated Judges*, because of the numerous multiplicity of businesses) and he as good a man as he was, and enabled and endued with *extraordinary abilities*, and fully perswaded that he was the *Instrument* appointed by *God*, to be *Israels deliverer*; yet because he sought his *Commission* from the *People*, before he had received his *Commission from God*, he was fain to expiate the errour of his self-led Zeal, with *Forty years* exile in the *Wilderness*; and then, and not till then, *God* called him, not the *People*, for their *approbation*, but to *Pharaoh*.

Exod. 2.12. 14. *Acts* 7. 25. *Exod.* 3.10.

And all this was, as for some other *ends*, so also for this in particular, To tell the *People*, *That they have nothing to do, that yet they had nothing to do in the appointment of a King*; but *that God himself, and he only is the Author and efficient of Monarchy*: And that by *him*, he, *Moses* ruled *Israel* Forty years: after him, *God* appointed *Joshua*, and he ruled *Israel* Sixty years; and after these two Worthies died, then *God* appointed *Judah*, then *Othniel*, then *Ehud*, then *Shamgar*, then *Deborah*, then *Gedeon*, then *Tolah*, then *Jeptha*, then *Sampson*; still *God* appointed, called and authorized them, not the *People*.

These, I confesse, were not *Kings* so properly and absolutely as the former were; They were yet *Loco Regum*, instead of *Kings*, and chosen and called by *God*.

When after *God* left them to themselves, and gave them no *Kings*, and that *Monster* the *Multitude* took the Power into their own hands: Oh, what hideous births did they produce? *The Danites* instead of *Libertie*, *the Subjects Liberty*, betook themselves to *Licentiousnesse*; *the Benjamites* instead of *Property*, *the Subjects property*, gave themselves to *Rapes and Rapines*;

Judg. 19.

and

and in a word, The *whole* Jury of the *Tribes* gave themselves to *Revenge*, and have given up no *Bill* to their *Posterity*, but *Astonishment*; and enough of that to affright *any people*, unless they have lost their *sense* with their *Conscience* & their *Reason*, with their *Religion* from affecting *Anarchy*, or almost any kind of *Government*, whereof *God* is not the *Efficient* and *Immediate Author*, Judg. 20.

Well, After this, when *God in mercy* looked upon their *misery*, and gave them a little refreshment in the *succession* of *two* Judges, *Heli* and *Samuel*, and they were a weary of this *Government*, and would needs have a *King* to govern them, as the *Nations* had; why even then, God did not give them leave to chuse one themselves, but *he* himself appointed one over them, even *Saul* of whom *Samuel* here says, *See ye not him, the King, whom the Lord hath chosen?* It is still to tell us, *That God is the efficient of Monarchy, and not the People.* 1 Sam. 10.

And was it not *God* that afterward appointed *David*, and after him *Solomon?* and so of all the *Kings* both of the *Jewes* and of the *Nations*, was *God* the *efficient*, if you will believe *Solomons Per me* for the *Kings of the Jewes*, *By me Kings Reign*; *and Isaiahs Unctus Cyrus* for the *Nations*, where the *Lord* calls *Cyrus his Annointed*; or that of *Daniel*, for both; *The most high ruleth in the Kingdom of men, and gives it to whomsoever he will*; Mark it, *The Lord gives it, not the people: and the Lord gives it to whomsoever he will, not to whomsoever the people will.* 2 Sam. 5. Prov. 8. 15. Isa. 43. 1. Dan. 4. 25.

But soft, I have here committed a great *Errour*, and given an open way to a very fair *Objection*: For some *Monarchomiachoi*, some *Anti-Royalists*, and *Fighters* against the *King* say, *People are the Author and efficient of Monarchy*: and they give *Scripture* for it, *The people sent and called Jeroboam unto the Congregation,* Objection. 1 Reg. 12. 20.

gation, and they (the People) made him King over all Israel.

Resp. Yet now I think upon it again, this *Errour* of mine was not so great, nor the *Objection* so strong, but that I can fairly *salve* the one, and easily *solve* the other; and in *Answer*, I confesse, *That the People did make Jeroboam King, and that by God too*; But *How by God*? and, *How by them*? Not by *God Efficiente, approving of it*, but only *Permittente, permitting of it*; and, *By them*, not *Authoritate*, by any *Authority* they had acquired, but *Rebellione*, by *Rebellion* they had incurred.

Jeroboam was *King* indeed, and indeed of the *Peoples* making, but in *Fact*, not in *Right*, because not of *Gods appointing*, further then by way of *Permission*; *God* blest him not *Immediatly* by *himself*, No *Prophet* of *God* annoinaed him, nor was there any *Ceremony* used for and at his *Inauguration*, more then a *Rent*; *Ahijah the Prophet rent a new garment in twelve pieces, and bid Jeroboam take ten*; In all which *God* only punished *Solomons* sin, but did not make *Jeroboam King*.

1 *Reg.* 11. 31.

And what a heavy Judgment *God* intends, that *people* whom *he* permits to chuse and make a *King* unto themselves, the sad progresse of this *Story* will demonstrate; and that was this in a word.

When they had made a *King* of their own, why then *they* and their *King* would have a *Religion* of their own; and to effect this, They *banish*, or *silence*, or *imprison* all their *old Priests*, and *Orthodoxal Clergy*, as *absolute impediments* to their new *intended government*; and by and by they take as much *Authority* over *God*, as before they took *Liberty* over their *King*; and *Jeroboam* confesses himself to be but an *Usurper*, though a *King* of the *Peoples* making, saying, *This People will return unto their Lord if they do sacrifice in Jerusalem*; And indeed, when they had made an *Usurper* their *King*, their *King* and they made a *Calf*, their

1 *Reg.* 12. 27.

their *God*: and this sin of *Idolatry* stuck so close to their *King*, and that sin of *Rebellion* stuck so close unto themselves, *that He is made an example to Sovereignty, they to Subjects*, least if *Kings* do as he did, and become *Idolaters*, and worship another *God*, or *Subjects* do as they did, and set up another *King*, then whom *God* hath placed over them, the *Kings* become *Castaways*, and the *Subjects* first *Rebels*, and ever after *Slaves*.

You see, *This Objection hath done the Objector little good*, All that it says is, *God* may give way to people to make an *Usurper King*, but punishes them soundly for it; and is still *himself* the *Author of lawful Kings*, and the *Efficient* of true *Monarchy*.

And as it was in the daies of *Moses*, so it was in the daies of *Christ*: *He* would rather be without his own *Right*, then receive it in a *wrong way*, or from a *wrong hand*; and therefore to let the *People* know, *That they had no power to conferr Crowns*, he would by no means accept of that *Dignity* when they, the *People*, would have made him *King*. *He* likewise acknowledged *Pilate*, though he were but a *Deputy-King*, to have received his power *De super*, from above: and St. *Paul* maintained the same *Doctrine*, saying, *The Powers that be are ordained of God*. *Joh.* *Joh.* 18. *Rom.* 13. 1.

Nor doth the *Reply* any way foile this truth, where St. *Peter* saith, *That that is the Ordinance of man, which St. Paul calls the Ordinance of God*. *Replic.* 1 *Pet.* 2.

For the same *Act* is often times ascribed, both as well to the one as the other, sometimes to the *Mediate*, and sometimes to the *Immediate Agent*: so it is said, *All the people went to Gilgal, and there they made Saul King*; and yet in the *Chapter* afore it is said, *The Lord hath annointed thee to be Captain over his inheritance*; and the like is said of *David*, *They the people annointed David King over Israel*; and yet it is said again, *The* *Reasons.* 1 *Sam.* 11. 15. 1 *Sam.* 10. 1 2 *Sam.* 5. 3.

2 Sam. 12.7 *Lord anointed David King over Israel*; i. e. *God* as the *Master* of the *Substance* makes *Kings*, and gives them their *Regall power*, the *Prophets* as *Masters of the Ceremonies*, powred *on the Oyle*, and declared them *Kings*, and the *People* as *under-Officers* received them into the *Possession* of that *Right*, and admitted them to the *Exercise* of that *Authority*, which *God* had given them.

Or you may take the *Answer* thus, whereas St. *Peter* calls the *Supreame Power*, or *Monarchy* the *Ordinance of Man*, there he speaks of the *Final cause of Power*, q. d. *Power*, the *Supreame power*, *Kingship and Monarchy* it self, is ordained for the *good*, *peace*, and *welfare of man*; not but that *God* is the *Efficient Cause* of this *power* as St. *Paul* speaks.

In Rom. 13. *pag.* 1327. And *Pareus* himself, who was no great *Royalist*, indeed no friend at all to *Monarchy*, tells us, *That the Authority of Kings is primarily the Ordinance of God*, and he answers this very *Objection* thus; St. *Peter*, saith he calls the *Magistrate*, κτίσιν ἀνθρωπίνην, *An humane Creation or Ordination*, not *causally*, as if it were invented by *man*, or brought and begotten by the *will of man*, or as if *man* were the *Author* of it; but this he speaks, 1. *Subjectively*, because it is executed by *man*. And 2. *Objectively*, because it is used about the *Government of humane Society*. And 3. τελικῶς or *Finally* because *God* ordained it for the *good* and *help* of *mankinde*. And in the close he adds; The word used by the *Apostle* κτίσις, *Creation ad Deum primum autorem nos revocat*, sheweth plainly, That *God is the first Author of it*.

Hitherto then it holds right and true, *That God, not the People is the Author and Efficient of Monarchy*. I descend, and shall endeavour to make it good downwards; and I begin with the testimony of *Tertullian*; *A Christian is enemy unto no man*,

Libr. ad Scapul. much

much leſſe to the Emperour; for he knows, that the Imperiall Majeſty is ordained of God: He is next to God, Soveraign over all, and Subject to God alone.

Hoſius who lived in the time of *Conſtantine the Great*, gives in the ſame evidence, ſaying to the *ſucceeding Emperour, Conſtantius*; *God hath entruſted your Majeſty with the Empire, and he that with an envious eye maligneth your Majeſty and Imperiall Sovereignty, contradicteth the Ordinance of God.* *Apud Ath. ad ſolitariam vitam agentes.*

Liberius to the ſame purpoſe, thus beſpake the ſame *Emperour*, an *Arian*; *Fight not againſt, God, we beſeech you, who hath beſtowed the Empire upon you.* *Apud Ath.*

And *Athanaſius* himſelf confeſſes as much, ſaying, *That the Power of Kings is of God, God is the King over all the world, and the King (by God) is over all Earthly men.* *Ad Antioch. 9. 55.*

Beda tells us, *That David ſpared Saul for two Cauſes, one whereof was, becauſe Saul was his Lord, and the Lords Anointed.* *Lib. 4. Expoſit. in Sam. 1. 21. 6.*

Walthramus, in the ſucceeding age, when this truth firſt began to be call'd in queſtion, and a contrary damnable *Doctrine* to be broached, tells us, *Either that is falſe which ſome men prate amongſt ſilly women, and the vulger ſort, viz. That we ought not to be ſubject to the Kingly power, or elſe that is falſe which the Apoſtle teacheth, viz. Let every ſoul be ſubject to the higher Power, becauſe the higher power is the Ordinance of God.* Ep. *Wald.* que habetur in appendice Marian ſcot.

Aquinas the great *Schoolman* tells us the ſame, ſaying, *They who are the Kings by ſucceſſion are above the reach of all men, ſubject to none but God, in whoſe only power it is to mollifie the heart of a King if he turn Tyrant, All Kings are Gods Ordinance; wicked Kings are exalted by Gods permiſſion to puniſh the Peoples ſins.* *De Regim Princ. l. 1. c. 6.*

Æneas Silvius exhorts all men to acknowledge themſelves *De ortu et auctor. Imperij.*

ſubject, to their *Prince*, and give reverence to him whom *God* hath made *his Vice-gerant* on *Earth*.

Luther ſpeaks the ſame Language, ſaying, *Ye ought not to reject your Prince, whom God hath ſet over you.*

Hitherto from *Adam* to *Abraham*, from *Abraham* to *Moſes*, from *Moſes* to *Chriſt*, from *Chriſt* to *Luther*, it hath gone currant, *That Kings are beholding to God only, not to the people, for their Crown and Royall Authority.*

It only remains now to enquire, *Whether the Kings of England receive their Power from God, or the People?* and this I ſhall diſpatch ſuddainly.

And here I ſay firſt, *That the people could not give this Power, becauſe the People never had this power*; *Nihil dat quod non habet*; and that the *people* never had it, it is plain; becauſe it is againſt the *Nature of Regality* to be in more then one; *Rex unicus eſto*; The *Sun* in the *Firmament* cannot be multiplyed, the *Firmament* admits but of one *Sun*, nor *England* of more then one *King*: It is not with *England* as it was with *Rome*; *Leges a Magiſtratu, proponuntur, a populo, jubentur*; The *Magiſtrate* propoſes the *Law*, and the *People* ratifie it; but the clean contrary, *Leges a populo propoununtur, a Rege jubentur*; The *People* propoſe *Laws*, but the *King* makes the *Laws*, and the Reaſon is plain; *The People of Rome elected the Magiſtrates of Rome, but the God of Heaven hath appointed the King of England.*

And this appears, 1. *By his Right to the Crown*, to which he is not *elected*, but *Born*; *He hath* it not by the *Peoples Votes*, but by *Gods bleſſing*, & *Heriditary Succeſſion*; *King Charles* II was *King of England* ſo ſoon as ever *King Charles* I. was beheaded, by the *Law of Birthright*; and ſo is, though he never receive the *Ceremony of Coronation.*

This

This is plain in the Case of *Henry* 6. who was not Crown'd until the 9. year of his *Reign*. *Speed l.* 2. *c.* 16.

2. By his *Power*, his *Power Military*, the *People* cannot, the *King* may Proclaim *War*, and establish *Peace*: His *Power Curial*; No *Court*, not the *Court of Parliament* can meet, but by the *Kings Authority*; yea, the *Court of Parliament* it self was at first devised, framed, and instituted by the *King*; and they have fairly rewarded it in the *Decollation* of one *King*, and *Banishment* of another: His *power Official*; He chuses and establishes all *Officers*, the *Superiour* by himself *Immediatly*, the *Inferiour* by others in *Authority* under him; *His power universal* in and over all *Causes* and *Persons*, as well *Ecclesiastical* as *Civil*; and lastly, by his *Power Titular*, and that runs thus; *Carolus Dei gratiâ*, and not *Carolus electione populi*; It is not, *Charles by the election of the people*, but, *Charles by the grace of God King of England*. The *King*, says *Bracton*, hath under him *Freemen* and *Slaves*, but he is under none but *God*; and it is said of our *King*, as it was said of *Solomon*, in his *Chair-Royal*, That he then sits not in *Solium populi*, upon the *Peoples Throne*, as though they made him *King*, but *In Solium Domini*, upon the *Throne of the Lord*, because *He is what he is*, *King of England*, *Scotland*, and *Ireland by the grace of God*. *Cook 7. Re. p.* 25. *Poly d. Virg. Lib.* 11. *Smiths Commealth l.* 2. *cap.* 4. *et* 5. *Fol.* 34. *a. b.*

And may Almighty God, with that grace, by which he design'd him King by his Birth, restore him to the possession of his Kingdoms, that he may punish all those men of Belial who said, They made his Father King, and he should no longer Reign over them, and therefore murthered him: Yea, O God, let all such men of Belial, tast of thy mercy and the Kings Justice, who dare say, How shall this man save us? and so deny his Authority to come from thee, and despise him, because they esteem him lesse then the whole Body, though greater then the particular members, Amen.

It

Pars. 2. It is my ſecond part, and to be examined next year; Till when, and ever, *God bleſſe King Charles II. thorough Jeſus Chriſt Amen.*

Anno Dom. 1652.

1 SAM. 10. 27.

How ſhall this man ſave us? And they deſpiſed him.

THis day Twelve-moneth, you heard from the beginning of this verſe, *The Children of Belial ſaid; That God, not the People is the Author and efficient of Monarchy*, you ſhall, *God willing*, from the ſecond part and middle words of this Verſe, hear, *That the King is greater then the People, not only in piece-meale, and particulars, but alſo in groſſe, and in the whole*; notwithſtanding they ſay, *How ſhall this man ſave us? and they deſpiſed him*; whence they raiſe this Queſtion, *Whether the King be leſſe then the Repreſentative Body of the Kingdom?* and firſt here I ſhall examine what is meant by theſe words, *They deſpiſed him.*

The meaning of this conſiſts in three branches; and they are theſe;

1. They did *Male-cogitare*, think evil of him in their *hearts*; and ſo came within the compaſſe of *Solomons prohibition, Curſe* Eccle. 10.20. *not the King in thy thought*; A *thought* of deſpiſing the *King* is *Treaſon* as well as a *Word*, and a *Word* as well as an *Action*: ſo ſays the *Scripture* of the *Intention* of *Bigthan* and *Tereſh*, *Traytors* they were; and yet they never came to an *Inſurrexerunt*, Eſter 2.21. or any *Act* of *Treaſon*; but only to a *Voluerunt*, an *Intention*, 23. *they ſought*, or *they thought to lay hands upon King Ahaſuerus*;

and

and for this very *thought* of *Treason*, they were hang'd; And as the *Law* of *God*, so the *Law* of this *Kingdom* doth construe a bare purpose against the *King*, a *despising thought* of the *King*, to be *Treason*, and makes it deadly, My prayer therefore is,

Convert them O God; if they will not be Converted, confound them, O God, and let them perish, as many as have evil will against the King, and do Male-cogitare, despise him in their thoughts.

2. They did *Male-dicere, despise the King with their tongues, and speak evil of him*, saying, *How shall this man save us?* and this is the second Branch, whereby the meaning of this word is explained, *They despised him, i.e. they speak evil of the King*, and so came within the compasse of *Moses's prohibition*, *Thou shalt not speak evil of the Ruler of thy people*; A *Word* against the *King* is *Treason*, as well as a *thought* or *Action*; *Greater Treason* then *a thought*, and *lesser Treason* then an *Action*: And they that *Word* it against the *King*, if they be of the *Clergy*, they are of *Balaams Ordination*, because they *Curse* whom *God* hath *blessed, and he was killed with the Sword*: If they be of the *Layety*, they are of *Shimei's* condition, because they *revile* whom *God* hath *annointed*; *and he was put to death*. And of late by the *Law* of this *Nation*, there stood one *Pym* condemned for saying, *He would if he could embrue his hands in the blood of King Charles the first*; and many more in good time may be condemned and executed for saying, *They will, if they can, embrue their hands in the blood of King Charles the Second*; My Prayer again therefore is,

Deut. 27. 16

Numb. 23.

2 *Sam.* 16. 5

Convert them, O Lord; if they will not be converted, confound them O God, and let them perish, as many as speak evill of my Lord the King, and do Male-dicere, Despise Him with their Tongues.

3. They

3 They did *Maleſacere, Deſpiſe the King with their Hands; for they brought him no preſents*; and ſo came within the com-
1 *Sam.* 26. 9. paſſe of *King Davids prohibition, Thou ſhalt not ſtretch forth thy hand againſt the Lords annointed*; I know *King David* there ſpeaks by way of *Interrogation, Who can ſtretch forth his hand againſt the Lords Annointed, and be guiltleſſe?* but I know withal, that *Interrogative, Quis, Who can?* is a moſt *triumphant Negative*, and ſays, *Nullus, No man can, and be guiltleſſe*; or, *No man ought* unleſs he will bring *Guilt* upon his own Soul; *Abſolon did,*
2 *Sam.* 10. 9. *& was hang'd, Robert, late* Earl *of* Eſſex, *did* againſt *Elizabeth*, our late *Queen of England*, and was beheaded; and how many, that were in the ſame Conſpiracy, were hang'd, you may read in that *Chronicle*: My prayer therefore is again,

Convert them O Lord, Convert them, and return them to their Duty of Loyalty to thine Annointed: If they will not be converted, confound them O Lord, confound them, and as many as lift up their hands againſt, or withdraw their hands from my Lord the King, Amen.

Ia. 2e. You ſee what is meant by theſe words, *They deſpiſed him*, will you now ſee, *Why they deſpiſed him?* why it was, *Becauſe they look't upon him as a ſingle man; How ſhall this man ſave us? Happily they thought him greater then any of themſelves in particular; but they thought themſelves in a collective or Repreſentative Body greater then him, the King*: and this brings me to the unfolding of the ſecond Queſtion, which is,

Queſtion 2. *Whether the King be ſingulis major, greater then ſingle perſons, but Univerſis minor, leſſe then collected Perſons, or the Body Repreſentative?*

I ſhall not need to ſpeak of the firſt Branch of this *Queſtion, viz. Whether the King be Singulis major, Greater then any ſingle Perſon?* For it is not denied by any, or if by any, yet only by

by ſuch, who are more *Beaſts* then *Men*, and live more by *Senſe* then by *Reaſon*, or *Religion*; or rather have loſt both their *Senſe*, their *Reaſon*, and their *Religion*; The enquiry therefore here muſt be, upon the other branch of this *Queſtion*, *viz. Whether the King be Univerſis minor, leſſe then the Body Repreſentative?* For this was the thing in agitation in this late wicked Age, and affirmed by theſe *wicked men*, *the Children of Belial*, who did *de facto*, *murther King Charles I. of bleſſed memory*, and would have done as much upon *King Charles II.* if they could have faſtened upon him at *Worceſter*; but *God*, I truſt, hath preſerved him for better times.

I muſt at firſt take leave to tell them, *That the Ground on which they build is falſe, and meer Sophiſtry; That the aſſumption and Inference which they build is weak, and meer Fallacy* For thus they argue:

The Fountain or Cauſe of a King is greater then the King; but the People Repreſentative, is the Fountain and Cauſe of the King; Therefore the People Repreſentative is greater then the King.

And here I ſay, *The Ground is falſe, the Aſſumption is untrue, and the Inference therefore is ſo too.*

1. The *Ground* is taken from an *old Axiome*, *Quickquid efficit tale, eſt magis tale; whatſoever effects a thing, is greater then the thing effected*; This though true, *Ante effectum productum, before the effect produced*; yet it is often falſe, *Poſt effectus productionem*, after the *production of the effect*, *v. g.*

The *Fountain* was once bigger then the *River*; but now the *River* is bigger then the *Fountain*: A ſpark of fire was once more *Fire* then all the *Wood* in the *Chimney*; but when the *Wood* becomes one *Flame*, the *Wood* is more *Fire* then the *Sparke*: You ſee the *Ground* is not ever true; and ſure I am, the

Assumption laid upon this *Ground-work* is never true, *viz.*

The People is the Fountain or Cause Efficient of the King; For *God* (as I have shewed you before, and whether I referr you) *is the only Efficient of Monarchy*: Only I add thus much;

Were it so that the *People* did make the *King*, yet it would not follow, That therefore the *People* is *greater* then the *King*; For this *Axiome* is true only in those *Agents*, in whom the *Quality* by which they work is *Inherent*, and from whom it cannot be separated; But the *People* (if they had *Power* to make the *King*) have divested themselves of that *Power*, and the *King* is not *under* them, and *Over* them, not only *Over* them, *Sigillatim*, one by one, but also *Conjunctim*, over altogether: Else the *Body Representative* need not petition him, for they might command him; They need not else call him their *Soveraign*, but their *Fellow-Subject*; They need not else write, *To the Kings most Excellent Majesty*; but, *To my very Loving Friend*: But you remember the usual style of the *Body Representative*:

To the Kings most excellent Majesty, We your Majestys most humble Subjects in this present Parliament Assembled.

And this I hope, is not a *Complement*, or *Pro formâ tantum*, only for shew, or fashion sake; No, They meant what they said; for they called *God* to witnesse it: and so by their own *Confession* and *Practise*, they acknowledged, The *King*, *not only Singulis*, but *Universis major*, *to be over as well the whole Body*, *as Particular Persons.*

But alas, how suddenly they forgot and forfeited their acknowledgements and Duties, this day sadly remembers us, which was the Day wherein *King Charles I. was murthered by Sonns of Belial*, *who despised him*, and taught the world another Lesson, *That the King is Universis minor*, *The Parliament*, *the House of Commons is above the King*, *the Army above all.*

But

But the contrary will appear, and I shall make my *Proposition* good; 1. *By Scripture.* 2. *By Fathers.* 3. *By Reason.* And 4. By that which is grounded on all these, *The Law of England.*

And that I may not too far transgresse the time, instead of many *Texts*, I shall referr you only to two or three, and first weigh seriously I beseech you, and ponder well those words of the *Army Royal*, when they were to joyn in Battail, and to pitch the field against *Absolon*, the *General of the Rebels*, and his *Rebellious Army*; When *David* had appionted *three Chiefs* over all *his Cavelry* and *Infantry, viz. Joab, Abishai*, and *Ittai*, and said withall, *He would go forth himself*; No, said they, *The People*, and the *People represented*, the *Representative Body of the People, the Great Council, the Council of War*, and *the Council of State, the three Lords Generalls, the Lord Chancellour, the Lord Treasurer, and the Speakers of both Houses*, and give him their *Reason* for their *Negative Vote*, and the best *Reason* in the world too, *Salus Populi, Salus Regni*; *The safety of the People, and the safety of the Kingdom, both depending upon the safety of the King*, saying, *If we fly away: they will not care for us, neither if half of us dye will they care for us; but now, thou art better then ten thousand of us, i.e. Thou art worth us all, thou art over and above us all, thou art greater then us all.* 1. *By Scripture.* 2 Sam. 18. 3.

In the next place, I beseech you to weigh seriously the words of St. *Peter*, *Submit your selves to every Ordinance of man for the Lords sake, whether it be to the King as Supream*; Mark the word, it is, Ὑποτάγητε, *Submit your selves*; It is not, *Submit your self*, every single man of you, *one by one*, but it is, *Submit your selves, all of you together*; and that not only to the *Inferiour Magistrate*, but to the *King, as the Supream over them, and you all.* 1 Pet. 2. 13.

Certainly St. *Peter* never intended an *Abſurdity*, or an *Impoſſibility*, when he called the *King*, ὑπερέχων *Supream*; yet he had comm itted both, an *Impoſſibility*, and an *Abſurdity*, if the *People* were above the *Supream*, or ὑπερ ὑπερέχονλα a *Supream* above the *Supream*; For ſo there ſhould be *two Supreams*, which is an *Abſurdity*, as *abſurd* to ſuppoſe one *Kingdom* to have two *Supreams*, as one *Firmament* to have *two Suns*, as one *Heaven* to have *two Gods*: and an *Impoſſibility* is it too; For the *two Supreams* might be contrary *Maſters*, & command contrary things, and command to be obeyed by one and the ſame *Subject*; *But no man can ſerve two Maſters*, ſays the *Maſter* of us all.

But St. *Peter* is clear from and againſt all ſuch *Abſurdities* and *Impoſſibilities*; and that you may clearly ſee, if you pleaſe to read the *Context*, which doth ſubordi nate the *Body Collective* and *Repreſentative* to the *King*.

The *Body Collective* is the *People*, and St. *Peter* expreſly ſubordinates them, ſaying *Submit your ſelves to the King*.

The *Body Repreſentative* is the *Inferiour Magiſtrates*, the *Peers*, *Nobles*, and *Counſellours*, call them what you will, The *Houſe of Lords*, and *the Houſe of Commons*, And St. *Peter* doth expreſly ſubordinate them too, ſaying, *They are Governours ſent by him*, *i.e.* by the *King*; For Ἀνὰ cannot *Grammatically* relate to any word but βασιλεῖ; The *King* is the *Antecedent* to *Him* the *Relative*, elſe queſtionleſſe there is *falſe Greek*, and little leſſe then *Non-ſence*.

Who makes the *Inferiour Governours* but the *Chief Governour*? Who is the *Chief Governour* but the *King*? *God* only as the *Principal Efficient* made the *King*; and the *King* only as the *Inſtrumental Efficient* from *God* made the *Inferiour Magiſtrats*; *God* only can *De Jure* unmake the *King*: and the *King* only can *De Jure* unmake the *Inferiour Magiſtrates*; *For they are*

ſent,

ſent, or made, only by him, and therefore they are not *Co-ordinate* with him, but *ſubordinate* to him.

And ſo if you will believe either the *Prophet Samuel*, or the *Apoſtle St Peter*, *The King is as well Univerſis as ſingulis major*, *greater both then every particular Perſon, and the Body Repreſentative*; *i.e.* In *plain Engliſh*, then *People and Parliament*, *viz.* where *King and Parliament* are diſtinguiſhed, becauſe the *Parliament* is ſent, or called, or made a *Parliament* by the *King*.

Shall I commend to you one place more? I will do it in a word; and it is in the *Pſalms*, where *God* ſays of the *King*, *I have exalted one choſen out of the People*; and theſe words are worth your obſervation; *Unum electum é populo*, not *á populo*, *One choſen out of the people by God, not by the people*; and that *one* ſo choſen by *God*, *God hath exalted*; and over whom hath *God exalted him*? over the *People*, or over no body; and not only over *this or that part of the People*, but *over the People*, *Indefinitely*, *i.e. over all the People Generally*. *Pſal.* 89. 20.

Secondly, I make this good by the *Fathers*; and I begin with *Tertullian*; *We honour*, ſays he, *the Emperour in ſuch ſort, as is lawful for us, and expedient for him; we reverence him as a mortal man, next to God, of whom he holdeth all his Authority, only ſubject to God; and ſo we make him Soveraign over all, in that we make him ſubject but to God alone.* 2. *By the Fathers.*

Sicut in toto mundo Deus Rex eſt, et poteſtatem exercet in omnibus, ſays *Athanaſius*; As *God* is *King* over all the World, and exerciſes *his power in and over all Creatures*, *ſo the King is over all earthly men*: (*Over All.*) *Ad Antioch.* 9. 53.

Cùm ſuper Imperatorem nemo ſit niſi ſolus Deus, ſays *Optatus Milevitanus*; *Since there is no man*, (*no Repreſentations of men*) *above the Emperour, but only God alone, which made the Empe-* *De Schiſm. Donat. lib.* 3.

rour,

rour, Donatus by advancing himself above the Emperour, doth exceed the bounds of Humanity, and maketh himself a God rather then a Man, in that he feareth and reverenceth him not, whom all men should honour next after God; (All men should honour him, and therefore All men are below him.

Hist. lib. 5. c. 1. *Siquis de nobis, Rex, justitiæ limites transcendere voluerit, &c.* says *Gregorius Turonensis to Childerick* that wicked *King* of *France*; If any one of us, *O King*, do transgresse the bounds of *Justice*, you have power to correct; but if you exceed your limits, who shall chastise you? *(Who shall chastise you? None, No man, no Assembly of men whatsoever,) who but God?* And if none but *God* may chastise the *King*, surely the *King* is above all men because he may chastise any men.

Ep. 170. ad Lud. Regem I might be infinite this way; a word from *St. Barnard*, *Si totus Orbis adversum me conjuraret, ut quippiam molirer adversus* Regiam *Majestatem, ego tamen Deum, &c.* If the whole World should conspire against me, to the end that I should do something against the *Kings Majesty*, yet I would fear *God*, and not dare to offend the *King* who is ordained by *God*, and by *him* appointed over me: (*over me, and over all men*) and so he says elsewhere, *Quis vos excepit?* who hath excepted any man?

2a. 2æ. q. 104 Art. 6. And *Aquinas* himself tells us, *That by the Faith of Christ, & Order of Justice, all (All) Inferiours are bound to obey their Superiours; neither the Godly nor Faithful are either exempted, or excused, but even they are tyed by the Law of Christ to obey the secular Prince*: Nay, he goes a little farther, saying; *If a Successive King*, or *King by Inheritance turn Tyrant*, Recurrendum *est ad omnium* Regum Deum; *We must fly to God, the King of all Kings, who only hath power over Kings.* And certainly, If *God* only be above the *King*, the *King* is above the *People*.

Will

Will you ſee the ſame confirmed thirdly by *Reaſons*? I aſſume the *Propoſition* again then, and ſay, *The King is above the People, not only Seorſim aſunder, but alſo Conjunctim together*; Because, 3. *By reaſons.*

1. *The King is, Sponſus Regni, the Husband of the Kingdom, and at his Coronation is wedded with a Ring unto his Kingdom*; not to the *Kingdom* in the *Natural capacity* of the *People*, to this and that *particular* man and woman; (for ſo the *King* ſhould have many Wives) but in the *Politick capacity* of the *people*, as *All the people make but one politick Bridegroom*, (& ſo the *King* hath but one wife) And therefore as the *Wife is to obey her Husband, and therefore the Husband to Rule his wife*: and therfore the *Husband* is over his *wife*: ſo the *People*, *All the people are to ſubmit themſelves unto the King*; *and the King is over and above them*, not only *Diviſim, one by one*, but *Conjunctim* alſo, altogether. Eph. 5.22.

2. The *King* is above the *People*, becauſe the *King* is the *Head* of the *People*; The *Head* uot of theſe or thoſe *particular Members, but of all the People*; For *all the People make but one Body*; *and one Body hath evermore a Head, and but one Head*; Otherwiſe, if it have no *Head* at all, or *more Heads then one*, It is a *Monſter*; And therefore as a *Body Natural* conſiſts of *many Members*, and the *Head* is above, not this or that *Member* aſunder, but all the *Members* together, as *one Body*: ſo the *Body Politick* conſiſts of many *Members*, and the *King* is the *Head* of, and above, not this or that *Member* alone, but all the *Members* together; *The Body Natural is ruled by one Head*, and *the Body Politick ought to be ruled by one King*.

3. *The King is above the people*, becauſe the *King* is *Oeconomus*, or *Pater*, the *Maſter* or the *Father*, and the whole *Kingdom* is *Familia*, the *Family* either *Children* or *Servants*, *He* is

Dominus

Dominus, the *Lord*; and *They are Domus, the Houſe*; Now as *Dominus domui præſt*, The *Lord* bears Rule in *his Houſe*, The *Father* is above his *Children*, The *Maſter* above his *Servants*; not this, or that Childe, or each Childe a apart; not this or that Servent, or each Servant apart; but all the Children, and all the Servants together: ſo the *King* is above all the *People* together.

Ageſilaus fore-ſaw the danger of this *Diſtinction*, and the danrous conſequence of it, if it were allowed, and therefore to a *Citizen* of *Sparta*, who deſired an alteration of *Government*, he returned this *Anſwer*; That kind of *Rule* which a man diſdains in his own houſe is very unfit to govern a *Kingdom* by.

Beloved, make up you the *Application* your ſelves; It may be your Children and your Servants, which are the Repreſentative Body of your *little Kingdom*, your *Family*, hold together; Is it fit therefore that they ſhould command you, or turn you out of dores? Will any but *Unruly Servants*, or *Graceleſs Children* ſay, They are therefore *above*, *over*, and *greater* then their *Maſter*, then their *Father*? Nor is it fit, though all the *Subjects* of a *Kingdom* conſpire and combine together, that they ſhould command the *King*; Nor will any but *unruly*, *undutiful*, *unthankful*, *Graceleſſe* and *Rebellious Subjects* ſay, *They are, or eſteem themſelves to be above the King*; They that ſay ſo ſpeak againſt *Reaſon*; For the *King* is the *Husband*, *The People the Wife*: The *King* is the *Head*, The *People* are the *Members*: The *King* is the *Father*, the *People* are the *Children*: The *King* is the *Maſter*, the *People* are the *Servants* of the *Kingdom*.

They that ſay ſo, ſpeak *againſt Learning*; For it hath been the *Univerſal Opinion* of the *Fathers*, *That the King is inferiour to none but God*; and They ſpeak againſt the Letter and Senſe of the

the *Scripture*; For the *Scripture* calls such *Despisers* of the *King, Children of Belial.*

And lastly, they speak against the *Common Law of England*, which is my fourth and last way, I promised to make this good by, viz. *That the King is above the People*: and for the *Common Law of England*, I shall refer you to *Bracton, Fortescue, Sr. Thomas Smith, Thomas de Walsingham, Cambden* and others. 4. *By the law of England.*

Bracton thus, *Omnis sub Rege, Ipse sub nullo nisi tantùm sub Deo; Parem non habet in Regno suo, De Chartis Regijs et factis Regum, nec privatæ personæ, nec Justitiarij debent disputare.* Every one is under the *King*, and the *King* is under none but *God*; He hath no *Equal*, no *Peer*, (much lesse *Superiour* in his *Kingdom*; Of *his Royal Grants and Actions*, none, neither *private Persons*, nor *Judges* may dispute. *Lib.* 1. *cap.* 8.

Certainly, If the *King* be only under *God*; then neither the *People*, nor their *Representatives* are above the *King*; Indeed in *Bulk* the *Body* is greater then the *Head*, the *People* then the *King*; but in *Virtue*, in *Power* and *Authority*, the *Head* excelleth the *Body*; the *King* is above the *Parliament*; For the *Parliament* by vertue of *Representation* is but the *Body* of the *Kingdom*, whereas the *King* is the *Head* of that *Body*, and the *Representative* of *God himself*; and certainly *He* that represents *God*, is above them that represents the *People*.

Thomas de Walsingham mentions a Letter written to the *Bishop* of *Rome*, from the *Parliament* held at *Lincolne*, in which Letter are these words, *Scimus Pater sanctissime, et notorium est, a primâ institutione Regni Angliæ, quòd certum &c.* We know most holy Father, & it is manifest from the very beginning of the *Kingdom of England*, as well in the times of the *Brittains*, as of the *Angles*, that the certain and direct *Dominion* hath belonged unto the *King*; neither have the *Kings* of *England* (by reason of Anno 1301.

the unbounded preheminence of the *Royal Dignity* and Cuſtome obſerved in all *Ages)* anſwered, or ought to anſwer before any *Judge Eccleſiaſtical or Civil.*

Certainly the *Parliament* is either an *Eccleſiaſtical*, *or Civil Judge* or *both*; Be it which it will, or *both*, if it will, The *King is above both*, becauſe neither of them may call him to account; *He is of an unbounded preheminence, and therefore by no means under the Peoples girdle.*

Cap. 13. *Nec populus Acephalus* (ſays *Forteſcue*) *corpus vocari meretur, quia ut in Naturalibus Capite detruncato, reſiduum, non corpus ſed Truncum appellamus, ſic in Politicis ſine Capite communitas nullatenus corporatur.* A headleſs People, or a People without a *Head*, may not be called a *Body*, becauſe as in a *Natural Body*, the *Head* being cut off, the reſidue or remaining part is not called a *Body*, but a *Trunck*, or ſtump: ſo in a *Politick Body*, the *Community* or *Repreſentee*, if without a *Head*, is not a *Body*. Certainly then, If the *King* makes the *Community* a *Body*, and the *Community* without the *King* is not a *Body*, the *King* is above the *Community*, becauſe the *Head* is above the *Body*.

Object. He ſays, I confeſſe, and from him it is objected: *Ad tutelam legis, ſubditorum, ac eorum corporum et bonorum, Rex erectus eſt, et ad hanc poteſtatem a populo effluxam ipſe habet*; *A King* is ordained for the defence of the *Law* of his *Subjects*, for the defence of their *Bodys* and their *Goods*; and hereunto he receiveth *Power* of his *People*: and therefore, ſays the *Objector*, The *King* is accountable to his *People*, and therefore the *People* is above the *King*.

Anſw. But withal, the *Objector* may know, That in the ſame place, the *Author* anſwers the *Objection*, by diſtinguiſhing of a *King*, ſaying, *Rex hujuſmodi, ſuch a King*; *i.e. A King meerly Politick*; or a *King* whoſe *Government* is meerly *Policicall*; but the

the *Government* of *England* is as well *Royal* as *Political*; *Regnum Angliæ in Dominium Politicum et Regale prorupit*; *The Kingdom of England* consists of a *Regal* and *Politick Dominion*; Et *in utroque, tam Regali, quam Politico, populo suo dominatur*, so are his words; *And the King of England is the Governour of his People*, as well by a *Regal*, as by a *Politick Dominion*. *Cap. 9.*

I add, In reference to his *Power*, he is a *Regal King*, and *Rex Naturalis*, a *King by Birth*; In reference to his *Duty*, he is a *Politick King*, or *Rex Nationalis*, a *King by Law*; but in both a *King*; and therefore above the *People* in both respects.

Nor is that any barr to the *Kings Supremacy*, which is alledged either out of *Brrcton*; *Rex sub lege est, quia lex facit Regem*; The *King* is under the *Law*, because the *Law* makes the *King*. *Object. Fol. 56.*

For though the *King* be under the *Directing power* of the *Law*, as the *Law* is the *Rule of Justice*; yet *He* is above the *Corrective power* of the *Law*, as the *Law* is the *Instrument* of *Justice*.

Or out of *Fleta*; *Rex habet in populo regendo superiores, legem per quam factus est, et curiam suam, videlicet, Comites et Barones*; The *King* hath *Superiours* in the governing of his *People*; The *Law* by which he is made, and his *Council*, to wit, his *Earles* and *Barons*. *De Justic. subst. l. 1. c. 17.*

For the *Law* doth not make the *King*, by giving him any thing that was not his own before, but declaring his *Right*, to what was his own before; nor is the *Counsel* any other way above him, then to direct and advise him. *Answ.*

In a word, The *Law* declares and publishes the *Kings Right to the Crown*; The *People* admit the *King* to the *Possession* of his

Right; The *Council* advise him, and direct him in the safest way of *Governing his People*, and they are all but as *Instruments* and *Servants* to him, and so *He is above them all.*

The *King* the *Life*, the *Head* and *Authority* of all things that
Lib.2.cap.4 be done in the *Realm of England*, says *Sr. Thomas Smith in his Common-wealth of England.*

The *King of England*, *Summam et Supremam potestatem in*
Camb.Elis. *omnes Regni ordines habet*, says *Cambden*, hath the chief and *Su-*
pag. 39. *preme Power* over all *Orders and sorts of People* in the *Kingdom*,
Brit. p.132. *Supremam potestatem et merum Imperium apud nos habet, nec in Imperij clientela est, nec investituram ab alio accepit, nec praeter Deum Superiorem agnoscit*, says the same *Cambden*; He hath *Soveraign Power* over us, He is not under the Protection of the *Roman Empire*, nor doth he take investiture from any other, nor doth he acknowledge any above him, but *God* alone.

Certainly then the *Distinction* of *Universis minor*, and *Singulis major*, was not yet coyned; For he that is under none but *God*, is above all the *People*, unless they be *God.*

And this is yet made as plain, if not plainer, by and in a Pre-
24 Hen. 8. cap. 12. face to a Statute in the Raign of *Henry VIII.* where it is said, By diverse sundry old Authenitque *Histories* and *Chronicles*, it is manifestly declared and expressed, That this *Realm of England is an Empire*, and so hath been accepted in the world, governed by one *Supream Head and King*, having the *Dignity and Royal Estate* of the *Imperial Crown* of the same, unto whom a *Body Politick* compact of all sorts and degrees of *People*, divided in termes, and by names of *Spirituality* and *Temporalty*, have been boundened and owen to bear, next to *God*, a Natural and humble obedience: and thus afterwards, *This your Graces Realm*
25 Hen. 8. *recognizeth no Superiour under God, but only your Grace.*

The

The words are worth your marking, *We, the Realme of England*; *i. e.* Surely the *Subjects Conjunctim*, or *Universitas Anglia*, All the People, whether Represented in Parliament or otherwise; *Owe the King a Natural Obedience*; *i. e.* by the *Law of Nature*, or the *Divine Law*, not by *Popular Factions, or Politick and National Agreements, we are bound to obey the King*; and the Reason is, *Because the King is the Supream Head*: *i. e. properly Universorum*, of all the People; and all this is not obscurely implyed; but, *manifestly expressed*, and that not by single and yesterday *Pamphlets*, but, by *sundry old Authentique Histories and Chronicles.*

Would you have it yet plainer? Look ye then upon the *Oaths* ye have taken in the presence of *Almighty God*; *The Oath of Allegiance*, *The Oath of Supremacy*, and *your own Parliamentary Protestation.* In each of these you have sworne to maintain the *Kings Soveraignty, in all Causes and over all Persons Ecclesiastical and Civil.*

A Soveraignty he hath, not onely over singular persons, but over all persons; and you have sworn to maintain it; and as you endeavour it so *God* will help you.

But you may fear, you may justly fear, If you have unSworne that, or Sworne against that, which you have so Solemnly Sworne to maintaine, *That GOD will not onely not help you, but wound you*, wound you while you live with the *Infamy of Rebells*, and a *tormenting Conscience*, (Witnesse *Alderman Hoyle*, *Sr. Henry Phane Senior*, and some more) and wound you when you are dead with the *Eternity of Fire*, and all the *Torments of Hell.*

From both which *Almighty God deliver you for his Son, Jesus Christ*

Chriſt his ſake; and from which that you may be delivered, I pray *God* give you grace to acknowledge & eſteem *King Charles II.* to be *Univerſis* as well as *Singulis Major*, Greater then, and over all; becauſe, They that think leſſe of him, *do deſpiſe him, and are therefore the Children of Belial*, as they are, and ſhall be in future *Chronicles*, who thought leſſe of *King Charles I.* and therefore murthered him.

And ſo are they *that bring him no preſents*, which is my third Conſideration, and to be handled the next year. In the mean time, *God in mercy, &c.*

Anno Dom. 1653.

1 SAM. 10. 27.

They brought him no Preſents.

Pars. 3. WEE are by the *Grace of God*, met here again to remember a ſad and mournful day, That day, on which *the beſt King*, that ever *England* had, was murthered; I change not my *Text* yet, becauſe I am yet to ſhew you the *Privative condition of Rebels*, or *Children of Belial*, from theſe words, *They brought him no Preſents.*

And I ſhall not ſpend much time in the *Explication* of theſe words; They are obvious enough to the thinneſt underſtanding, and they intend thus much; *Theſe men, theſe Children of Belial did not contribute to the maintenance of the King, They did not aid him, they did not aſſiſt him; They ayded him not with Arms, they aſſiſted him not with mony; They withheld his Vectigalia from him; They brought him not his Cuſtomes, his Crown-Revenues, his Subſidies, and Poll-monies.*

I ſhall

I ſhall therefore ſpend my enſuing Diſcourſe, in reſolving that *Queſtion*, which doth (almoſt Naturally) ariſe from theſe laſt words, *viz.*

Whether it be lawful to bear Arms, or contribute for the maintenance of a War againſt the King? Queſt. 3.

This *Text* reſolves it *Negatively*, and ſays, *It is not lawful: For they who brought the King no preſents, were therefore Sons of Belial*; and, *therefore much more are they the Sons of Belial, who fight againſt, or contribute to maintain a War againſt the King.*

And this I ſhall endeavour to make good, 1. *Removendo*, by removing all *Objections* that I meet withal, which colour this *Opinion.*

2. *Movendo*, by commending to you ſome choiſe and pregnant places of *Scripture*, which give the checkmate to this *Opinion.*

3. *Propendendo* by explaining thoſe places of *Scripture* by the practiſes of the *Fathers.*

4. *Proponendo*, by laying before your face ſome of thoſe *fearful Judgements*, which have befallen ſome men who have born *Arms* againſt their *Kings*, as *fearful Examples* for them who contribute to the maintenance of ſuch *Wars.*

And firſt for the *Objections*, and the firſt of any validity I meet with, is that of *David's* taking up *Arms* againſt *King Saul*; and it is argued thus, *David the Subject took up Arms againſt Saul the King*, and was not rebuked for it, either by any *Divines*, or *Lawyers*, or *Stateſ-men.* Many of his *Fellow Subjects*, to the number of 600. took up *Arms* with him; and very likely many more contributed to the maintenance of that *Army*: nor yet were they reprehended either by any Rules of *Divinity*, *Law*, or *Policy*; and, *Therefore Subjects may take up Arms, and contribute* Obiect. 1. 1 Sam. 22. 1, 2. 1 Sam. 24. 18.

tribute to the maintenance of a Warre against a King, if he be an Oppressour of their Properties, Liberties, or Religion.

Answer. And to this first colourable *Objection*, I Answer thus; The *Allegation* is false; For how can it possibly be imagined, That *David took up Arms against Saul*, when we find him con-

1 *Sam.* 24.6 tinually flying from, and never fighting with *Saul*? Yea, so far was he from fighting with him, or taking up *Arms* against him,

1 *Sam.* 26.9 that when *God* had delivered *Saul* into his hands two several times, once in the *Wilderneſſe* of *Engedi*, and once in the *Hill* of *Hachilah*, *David* durſt not himſelf, nor would he ſuffer any man elſe, to ſtretch forth his hand againſt *King Saul*, and for this

1 *Sam.* 24.2 reaſon, *Becauſe he was the Lords Annointed.*

Certainly *David* neither raiſed, nor entertained theſe 600 men, to fight or encounter with or againſt *Saul*; For what are

1 *Sam.* 26.2 600 to ſo many thouſand as *Saul* had at Command? He never went without 3000 men after him, *David* uſed theſe 600, only for *Spies* or *Scouts*, that they might give him Intelligence where *Sauls ambuſhments* lay, that ſo he might (as is ſaid) the *better a-*

ver. 4, *void his fury.* Certainly therefore *David* with his 600 mens is very unlearnedly urged as an Example of *Diſloyalty*.

Nor will that *Addition* help it, *viz. That David was* 40000

1 *Chr.* 1.12. *ſtrong in the days of* Saul; and likely he would not lye ſtill with that great *Army*; No, no, They had no ſuch fooliſh Oath in thoſe *Loyal dayes*, as *Never ſtir law*, *It is fit let the King know himſelf*; *It is high time King* Saul *were removed from his evil Counſellours, Doeg and his fellows.*

For firſt, you cannot but know, at leaſt you cannot deny, That theſe 40000 come not to *David* until *Sauls death*; if you ob-

Ver. 22. ſerve the ſtory; For it is ſaid expreſly, *They came to David to help him, until it was a great Hoſt, like the Hoſt of God*; *And*

Ver. 23. *theſe are the numbers of the Bands, that were ready Armed to the War,*

War, and come to David to Hebron, to turn the Kingdom of Saul unto him, according to the Word of the Lord; And what made these men come to *David* at this time? It was *Sauls death*; and they knew, *David* was appointed by *God* to succeed him.

But secondly, admit it for truth, *That David was* 40000 *strong in the dayes of Saul*; yet this is so far from being an *Argument* to justifie *Rebellion*, or taking up Arms against the *King*, as that it doth altogether condemn it; For notwithstanding so great strength, yet *David* never pursued *Saul*, never sought after *Saul*, never discharged one *Canon*, one *Murtherer*, one *Gun* against *Saul*, but still fled from him; and to put him out of all such *Fears & jealousies*, got himself and his *Forces* out of *Sauls Kingdom*, and begged a place for his habitation of *Achish the King of Gath*. Let all *Rebells* follow *David* in the *whole Example*, and we shall both allow this *Quotation*, and also commend their *Imitation*; yes, and pray they may have so many *Followers*, that there may be no *Rebel* left to lift up an hand against the *Lords Annointed*.

The second *Objection*, I meet with, of any colourable strength; *Object.* 2.
(For I shall passe all those frivilous ones; 1. Of the Peoples rescuing *Jonathan* from *Saul*; Their whole *Act*, being nothing but a *mediation* in the behalf of *Jonathan*, and nothing lesse then a *Rebellion* against *Saul*, as any man may evidently percieve, if he reads the whole Story: and so *Junius*, *Borrhaus*, *Osiander*, and *Willet* himself say and determine of it; and *Peter Martyr* adds, *That if the People did more then pray, if they pressed violently upon Saul in making a mutiny, they sinned*; *Liberaverunt* says *St. Jerome*, *Redimerunt* says *Tremelius*, and so says *Gregory Magnus*, *i. e.* They delivered, they redeemed, they freed *Jonathan* that he dyed not; And how did they this? Certainly not *In Reg. c.* 14

Fuſtibus, but *precibus*, by *Prayers*, not by *Pole-axes*; For if they did more then pray, ſays *Peter Martyr*, they ſinned.

I forbear likewiſe, 2. The *Example* of *Eliſha's* ſhutting the door, and holding faſt the *Meſſenger* that came from *King Joram* to take away his Head: For *Eliſha* had *Revelation* from *God*, as well of *Jorams* repentance, as of his former and furious Meſſage. And 3. Of *Jehu* who killed this *King Joram*; For this was by ſpecial and particular command from *God*, and not by any *Law* of *God* or *Man*; and *extraordinary Oracles* may not be our *Examples*; And 4. Of *Ahikam*, For he defended not the *Prophet* from the *Tyranny* of *King Jehojakim*, but from the fury of the *people*; Had he had any hand in that tumultuous inſurrection with the *People*, he had been a *Rebel* like the *People*; but being he did what he did, by that credit and authority which he had with and under the *King*, he ſhewed himſelf both a *faithful Magiſtrate*, and a *Loyal Subject*. And 5. the withſtanding of *Uzziah* the *King*, by *Azariah* the *Prieſt*; For this was by *words*, not by *Swords*, and beſides, *God* ſtruck him with *Leproſy*; and ſo by the *Law* he was to be removed from the concourſe of the people, for fear of of *Infection*. And 6. That of *Depoſing Athelia*; For *She* was but an *Uſurper* of the *Crown*.)

2 *Reg.* 6. 32.

2 *Reg.* 9. 14. 24.

Jer. 26. 4.

2 *Chron.* 26. 17.

The ſecond *Objection*, I ſay, of any ſeeming validity is that of *Jeroboam*; from whence it is argued thus; *Rehoboam* the Son of *Solomon* refuſed to eaſe the *People* of their burthens; and therefore they rebelled againſt him, and ſet up *Jeroboam* to be a *King* over them; and this was ſo far (ſays the *Objector*) from being a *ſin*, that the *Text* ſays, *It was from the Lord*; and *Therefore Subjects may* (in ſome caſes) *bear Arms lawfully againſt the King, and without ſin.*

1 *Reg.* 12.

Anſw. 2. And this *Objection* I anſwer thus, The *Scripture* here ſets down *Rei geſtæ veritatem, non Facti æquitatem*, the *Truth* of a thing

thing done, not the *Right* of a Thing to be done; *Quia factum legimus non ideò faciendum credimus*, says St. *Austin*, *sectando enim exemplum, violemus præceptum.* If we follow the *Example* of *men*, we may break the *Commandement* of *God*; Nor can we any more be free from the breach of the 5. *Commandement*, and *Disobedience*, if we rebell against our *King* upon this *Example*, then we can from the breach of the 8. *Commandement*, & *Theft*, if we plunder and rob our *Neighbours*, upon *Example*, of the *Israelites* spoyling the *Egyptians*. In a word, *God* made *Jeroboam* King, and in that *Act* punished *Solomons Idolatry*, and *Rehoboams folly*; but notwithstanding, *This Act of the People*, in revolting from *Rehoboam*, was *Rebellion*, and so called by *God himself*, in two several places: *And Israel rebelled against the House of David unto this day. And Israel rebelled against the House of David unto this day.* 1 *Reg.* 12. 19. 2 *Chron.* 10. 19.

And *God* punished this *Rebellion* of theirs so fearfully, that he first gave them up to *Idolatry*, and afterwards drave them out into *Captivity*. And I do assure you, That there are *ten Examples* for *one* to shew, *Rebels* have been first *Idolaters*, and so hated by *God*, and afterwards *Slaves*, and so hated by *Man*. That we may never fall into the one, or the other, either *Idolatry* or *Captivity*, *Almighty God keep us from Rebellion.*

And whatsoever some People say, and make shew of, I will make it good, That there is not one more *Example in Scripture* of any colour, or worth a straw to dispute, much lesse to justifie *the taking up of Arms against the King.*

There is one *Objection* made from the *example* of our own *Progenitors*, *Richard the Second was deposed and deposed by Parliament*, and therefore says the *Objector*, A *King* of *England* may be resisted. With shame and sorrow, I confess the *Factum*, but without blushing, and in truth, I deny the *Justum*; *Object.* 3. *Answer.*

The honeſt *Biſhop* of *Carlile* oppoſed it, and howſoever the Rebells of thoſe daies ended that good mans daies in priſon, for his honeſty; yet by this very *Act of depoſing King Richard*, they brought ſuch miſeries and miſchiefs, ſuch *Battails & Bloudſheds, ſuch Rapines and Murthers upon this Kingdom, that until two Kings, viz.*

One Prince, ten Dukes, two Marqueſſes, one and twenty Earls, ſeaven and twenty Lords two Viſcounts, one Lord Prior, One Judge, one hundred, thirty and nine Knights, four hundred one & twenty Eſquires, Gentlemen of a vaſt number, and Common Souldiers to the number of an hundred thouſand, were ſlain in Civil Wars, England never ſaw happy daies. And ſetting *Kings and Princes* aſide, I believe there hath been more loſt in a latter *Rebellion againſt King Charles I. That we may yet ſee and enjoy Peace and Happineſſe in our daies, God keep us all from bearing Arms againſt King Charles II. when he ſhall be enabled by Gods rayſing him Friends abroad, and converting or conſternating the Hearts of His Enemies at home, to require his own, Amen.*

2. *Scripture.* For it is altogether unlawful, as appears Seconcly by *Scripture*; and *the firſt Scripture* I offer to your *Conſideration* is that
Exod. 22. 28. of *Moſes*; *Speak not evil of the Ruler of thy people.* And this very place touched St. *Paul* ſo far that it brought him to a *Peccavi*, when he had ſuffered his Tongue to run a little over, and be to laviſh but with the *High-Prieſt*; (and certainly the *King* is higher then the *High Prieſt*:) St. *Paul* would never have ſaid, *The Lord ſmite thee thou whited wall, if he had known the man,*
Act. 22. 3, 5. *to whom he ſpeak, had been the High Prieſt.*

But this place, becauſe is may be extended to *Rulers* in *General*, and therefore may meet with ſome colourable evaſion, I ſhall give you ſome other *Texts* concerning *Governours* in particular,
Eccl. 8. 2, 3. and eſpecially and namely *Kings, viz. I Counſel thee* ſays *Solomon.*

mon, to keep the Kings Commandement, and that in regard of the Oath of God; Be not hasty to go out of his sight; stand not in an evil thing, for he doth whatsoever pleaseth him; where the word of a King is, there is power; and who may say to him, What dost thou?

Mark the words, Beloved, and deal truely with your own Souls, as you will answer it at the dreadful, great and fearful day of *Judgment*, I Counsel thee, I that have more Wisdom then ever any man had before me, or shall have after me, I that am Directed by the *Holy Ghost*, *I Counsel thee*; *i.e.* I Command thee from *God*, To *keep the Kings Commandement*, *i.e.* Whatsoever he Commands thee, so it be not against the Word of *God*; And what did the *late King* Command thee? *He Commanded thee to assist him with men, mony, and Ammunition, He Commanded thee, not to furnish an Army that was rayse'd against him, by what Power soever, under whose Conduct or Command soever,* with either men, mony, or Ammunition.

And Could any of you doubt, whether you were bound to observe and obey that Command? *Solomon* told you then, you were, and tells you now, you are, and tells you the reason why you were and are, *Even in regard of the Oath of God*; And what is that *Oath of God*? Why it is that *Covenant* thou didst make with, it is that *Oath* thou didst enter into, to *thy late Sovereign Lord King Charles. viz. The Oath of Allegiance and Supremacy.*

But it may be thou wilt say, *This was the Oath of man*; It was so, but withal, *It was the Oath of God too*; For thou didst make and take these *Oaths* to the *King*, by and with *Gods approbation*; Thou didst call *God* to be the *Witnesse* of thy true *Intention, Endeavour and Resolution* to perform those *Oaths*; and assure thy self, If thou dare so far to sin against thine own *Soul* for

any

any by-reſpect whatſoever, either for *fear of plundering and undoing*, by *Death or Torment*, or for *hope of keeping thy Eſtate and getting more by Life and preferment*, thou ſhalt find *God* to be a
Exod. 20. 7. ſevere puniſher of thee: *God will not hold him guiltleſſe that takes his Name in vain.* He that uſes *Gods Name to vanity*, is damnable, and in a poſſibility of *Damnation*; and therefore, He that uſes *Gods name to Perjury*, is damned, and in a *certainty of Damnation.*

Be not haſty to go out of his ſight, i. e. ſays *Tremelius*, *Ne ab obſequio illius te ſubducito animo, perturbato.* Do not draw thy neck out of this yoak, withdraw not thy ſelf from *his*, the *Kings Allegiance*, in an angry mood or diſcontentedneſſe of Spirit.

Stand not in an evill thing; i.e. Imperturbatione et Rebellione quæ tibi malum allatura erit, In thy ſullineſſe, in thy peeviſhneſs, in thy diſcontentedneſs, in thy *Rebellion*; If thou doeſt ſtand out and refuſeſt, or neglecteſt the *Kings offer of Grace and Pardon*, This thy ſtanding out will at laſt bring miſchief and evil upon thee.

For He, the King, doeth whatſoever pleaſeth him, i.e, He hath a long hand, and though for a while thou be ſheltred from him, yet at laſt, *He* will reach thee, and condemn the to the *Gallowes, if thou bear Arms againſt him; if thou contributeſt to maintain a War againſt him.*

Where the word of a King is, there is Power, Power to break a *Loyal Subjects heart into Duty, and Power* to break a *Rebels heart into Death and Confuſion*; For a while, *The word of a King, like the word of God*, may be ſlighted and reſiſted, but in the end it will appear to be a *word of power*, and ſhall be ſuffered with *Death*, where it was not obeyed with *Duty.*

And who may ſay to him, the King, What doeſt thou? i. e. Queſtiones affirmativas reſolvendo negativè, by the old Rule,

Non

None, may ſay unto the King what doſt thou? or call him to account; *None may* not the *Judges of his Bench, not the Captains of his Hoſt, not the Grooms of his Stool, not the Maſters of his Horſe, not the Nobles and Gentlemen of his Chamber, nor yet his Great Council*; None whatſoever may ſay it.

It is not fit, ſays *Job*, not fit for any man whoſoeoer, nor fit for any ſort of men whatſoever, *to ſay to a King, Thou art wicked, or to Princes, you are ungodly*; and *Solomon* gives you the reaſon of it, ſaying, *Againſt the King there is no riſing up, Nemo qui inſurgit*, ſays *Junius*, No man that riſes up againſt him now; *Nemo qui inſurgat*, ſays *Clarius*, No man that may riſe up againſt him hereafter; *No man*, either *Clergy* or *Layety*, *No man*, either *privat Perſons* or *Repreſentative Body*; *None*, either *Lord, or Commons*, *Amen*, ſay I, I would to *God*, there had been none of late, againſt *King Charles I.* If there may be none hereafter againſt *King Charles II.* If there be, they will find *Power in his word*, to puniſh thoſe who reſiſted the word of his *Father*; and that when come to paſſe, they will find *Anſwer* enough againſt all *Objections* they can raiſe againſt this laſt Paſſage. *Job* 34. 18. *Pro.* 30. 31.

Thirdly & Laſtly, for I will not burthen you with many, though I could with a whole Volumn; I preſent you with that of *St. Paul*, even that which ſome *Anti-Royalliſts*, becauſe they cannot evade it: countercolour it and excuſe it, do ſcoffingly and contemptuouſly call out great and *Goliah Text*; *viz. Let every Soul be ſubject to the higher Powers; for there is no power but of God. The Powers that be are ordained of God; whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of God; and they that reſiſt ſhall receive to themſelves damnation.* *Rom.* 13. 1. 2.

Here again let me adviſe you to deale ingenuouſly, ſincerly, and truly with your own Soules; and here give me leave to ask you, or rather, do you ſeriouſly ask of, and enquire, and

Catechiſe

Catechiſe your own Soules; *who*, or *what* doeſt thou think is meant by the Higher Powers? Doeſt thou, canſt thou think, That nothing is meant hereby but *a Naked Authority*? as *Mr. Burrowes* would have thee believe; *Take heed thou be not given over* or giveſt thy ſelf over, *to believe a lye*: Take heed, I ſay, take heed of ſuch a conſtruction, of ſuch an Expoſition; for admit that ἐξουσία did ſignifie *Power in the Abſtract, or the Power of the Law, without relation to the Perſon that made the Law*; yet ὑπερέχουσα muſt of neceſſity note the *Perſon*, and the *Superiority* of the *Perſon* that hath that *Power* conferred upon and given to *him*; and ſuch *Power* no *Perſon* in *England* hath, but only the *King of England*: *His great Council* may *Jus dicere, propoſe Lawes*, but *He only* can *jus dare, make Lawes*; *They the Lords and Commons* may give *weight and Teſtimony* to the *Law*; but *He only, The King*, can give *Force and Authority* to the *Law*: And therefore by *Higher Power*, we *Engliſh men* muſt needs underſtand the *King of England*; To *whom, the King every Soul, i.e. All People in the Kingdom of England, muſt be ſubject, ſubject Actively*, If *He* commands not what is againſt *Gods word*, *Subject Paſſively*, if *He* do; whether *He* do or do not, we muſt be ſo far *Subject*, as that we may not *Reſiſt*: For if we do, *we ſhall receive to our ſelves Damnation*; Not the *Plundering of our Goods at Home, not the hanging of our Bodies in the ſtreet or field*; but the *Damnation*, the *everlaſting Damnation of our Souls and Bodies in Hell for ever.*

2 *Theſſ.* 2. 11.

Now ſearch and examine your ſelves; Art thou any where in the whole *word of God* commanded to bear *Arms*, or to contribute to maintain *a War* againſt thy *Lawful and Rightful King*? Art thou any where forbidden by the *word of God* to *Aſſiſt thy King in his juſt Wars*? Nay, Doeth not the *word of God* forbid thee *That*, and command the *This*? It does, thou knoweſt it does;

does; and ſo I conclude this *Propoſition* from the *Scripture*, and ſay, *Therefore* it is not lawful for any man to bear *Arms*, or to contribute to the *maintenance of a War againſt the King*: *For no man may curſe the King in his thoughts, for no man may revile the King by his words, For no man may reſiſt the King with his Hands*; yea, *Therefore* every man muſt aſſiſt the *King* with *Arms*, and contribute to the maintetenance of a *War* for him with his *Purſe*: becauſe *they that do not, are the Children of Belial*; *The Children of Belial ſaid, How ſhall this man ſave us? and they deſpiſed him, and brought him no preſents.*

And this I ſhall endeavour to make good, Thirdly, By the *contemplation* and *converſation* of the *Fathers*, by their *Practiſe* and by their *Opinion*; and that I may not tyre you, or my ſelf; I ſhall give you but a *Taſte* inſtead of a *Feaſt*, and name you but *Few* inſtead of *Many*. 3. *Fathers.*

I begin with *Juſtine Martyr*, *Ad inquiſitionem, veſtram, Chriſtianos nos eſſe profitemur, &c.* ſays he to *Antoninus*, an *Emperour* bad enough; At your Inquiſition, we Profeſſe our ſelves to be *Chriſtians*, though we know *Death* to be the *Guerdon* and reward of our *Profeſſion*. Did we expect an *Earthly Kingdom*, we would deny our *Religion*, that eſcaping *Death* we might obtain our deſires; For the *preſervation of publick peace, we Chriſtians, O Emperour, yield you our help and aſſiſtance.* *Secund. Apolog. ad Anto. Imp. p.113.*

We Chriſtians, ſays *Tertullian* to *Scapula* the *Vice-Roy*, are defamed for *Seditious Perſons* againſt the *Imperial Majeſty*; but we were never yet found to be either *Albinians*, *Nigrians*, *Caſſians*, or any other ſort of *Traytors*; No, we know the *Emperour* is ordained of *God*; and therefore *we love him, we honour him, we reverence him, we pray for him, and for the welfare of his whole* Empire. *Lib. ad Scap.*

Una nox pauculis faculis, &c. ſays he, in his *Apologetical De-* *In Apolog.*

fence of the Christians, One short night with a few *Fire-brands*, or *Torches* would work our *deliverance*, and revenge our *wrongs*, if it were lawful to requite *evil* with *evil*; *Vetat autem Deus ut aut ab igne humano vindicatur Divina secta, aut doleat pati in quo probatur*; But *God* forbid that the *Christian Religion* should be revenged with *humane fire*, or that *Christians* should *grieve* for *suffering*, because in *suffering* they are refined, and for *suffering* they are *rewarded*.

Apol. Atha. ad Constant. *Holy Athanasius* in the clearing of himself against the *Accusation* of the *Arians*, to *Constantius* the *Emperour* thus expresses his own *Duty*, and the *Duty* of all *good Subjects*; I am not so mad, neither have I forgotten the voice of *God*, which says, *Curse not the King, no, not in thy heart, and backbite not the Mighty in the secrets of thy Chamber; for the Birds of the Aire shall tell it, and the winged Fowle shall bewray thee*: It is not for any man to say otherwise then well of his *Majesty*, in the opinion of this holy man; and therefore certainly it is not for any man to do otherwise then well, *To bear Arms, or to contribute to maintain War against the King*.

Orat. 1. in Julian. *Nazianzene the Divine*, so termed for his *Excellent Knowledge and profound Learning*, speaks to this purpose, *Repressus est Julianus Christianorum lachrymis, quas multas multi profuderunt, hoc unum adversus persecutorem medicamentum habentes*; *Julian* that great *Apostata*, and *persecutor of Christians*, was restrained by the *Tears* of *Christians*, which many of them shed, and powred forth abundantly unto *God*; nor had they any other remedy against the *Persecutor*, because they knew it to be unlawful, to use any other means then *Sufferance*, or else they might (having so much strength as they had) have repelled their wrong with violence.

St. *Ambrose* being commanded to deliver up his *Church* in *Millan*:

Millane to an *Arian Biſhop*, & his *people* being very ſorry for his departure, he thus reſolves and comforts both himſelf and them; *Quid turbamini? Volens nunquam vos deeſram.* Why are you troubled? I will never willingly leave you; *Repugnare non novi, dolere potero, potero flere, potero gemere, adverſus Arma, Milites, Gothos, Lachrymæ meæ meæ ſunt Arma; aliter nec debeo, nec poſſum reſiſtere.* If I be compelled, I have no way to reſiſt, I can grieve and ſorrow, I can weep and ſigh, my *Tears* are my *Weapons* againſt *Souldiers*, *Armors*, *Goths*; ſuch is the *Artillery* and *Ammunition* of a *Prieſt*; otherwiſe then with *Tears*, I neither may, nor muſt, nor ought reſiſt. *Contr. Aux. Ep. 31, 32, 33.*

St. *Chryſoſtome* in one Epiſtle tells us, That though *Kings* continue obſtinate in *Infidelity*, yet they muſt be prayed for, (they muſt not, they may not be reſiſted,) The *Apoſtle commands prayers, ſupplications and interceſſions to be made for all men, eſpecially for the King*: What he hath ſaid in another, you have heard before; and thither I refer you. *Ep. ad Tim. 2.*

St. *Auguſtine* is of the ſame opinion, *Julianus extitit Imperator Infidelis*, *Julian* was an *unbelieving Emperour*, he was an *Apoſtata*, an *Oppreſſor*, a *Tyrant*, an *Idolater*; yet the *Chriſtian Soldiers* ſerved this *unbelieving Emperour*; They obeyed him in all things for *Chriſt*, and when he commanded them any thing againſt *Chriſt*, yet they *reſiſted* him not, though they did not *obey* him. *In Pſ. 124.*

Gregory the *Great* might, if he would, but would not though he could, deſtroy the *Lombards*; The *Lombards*, who were *Pagans*, *Plunderers of goods*, *Robbers of Churches*, *Ranſakers of Cities*, *Perſecutors of Saints*, *Oppreſſors of the Poor*; Theſe men he could have deſtroyed, but he would not, becauſe he feared *God*. *Ep. l. 7. Ep. 1.*

Fulgentius tells us, *That no kind of Sedition can ſtand with Religion*, *Ad Thraſim Reg.*

Religion, we may boldly maintain our Religion, but we may not by any Act come under the ſuſpition of Diſobedience; it is the Apoſtles Doctrine, and we muſt obey it, Fear God and Honour the King.

Coun. Toled. 5. Can. 2. *Quicunque, whoſoever of us,* ſayes the *Council of Toledo, ſhall violate that Oath which he hath taken for the preſervation of the Kings Majeſty, whoſoever ſhall attempt to deſtroy or depoſe the King; whoſoever ſhall aſpire to the Regal Throne, let him be accurſed, caſt out of the Church, and together with his Complices be condemned with the Devil and his Angels eternally; let them be all tied in the bond of Damnation, who were joined in the ſociety of Sedition:* I forbear the Citation of more *Fathers*, onely I ſhall give you a remembrance or two from thoſe *Fathers* already cited:

1. It may be, you will ſay, *All thoſe Kings whom thoſe Fathers did obey, or command us to obey, were good Kings:* No, they were not; ſome of them were as bad as *Saul*, whom *David* obeyed; ſome of them were as bad as *Claudius* and *Nero*, whom St. *Paul* and *Peter* commanded to obey; ſome of them were *Heathens*; ſome of them were *Hereticks*; ſome of them were *Apoſtata's*; ſome of them were *Idolaters*; ſome of them were *Tyrants*; moſt of them were bad enough.

2. If you ſay, *The Chriſtians did not reſiſt, becauſe they could not, becauſe they had not ſtrength and power enough.*

Yes, that they had; *Tertullian* tells you ſo; *Cyprian* tells you ſo; *Gregory the Great* tells you ſo; *The number of Chriſtians was a Principio from a few years after the Apoſtles, Nimius & Copioſus, Great and Numerous.*

3. If you ſay, *Chriſtian Religion*, and their *Priviledges* were not yet eſtabliſhed.

Yes, that they were, *Conſtantine the Great*, and his *Succeſ-*

ſors

ſors both gave and eſtabliſhed them, and daily added to their *Immunities.*

And hence I adviſe you, I entreat you, I beſeech you, I conjure you, as you hope for *Heaven*, as you fear *Hell*, that you ſeriouſly think with your ſelves, who are like to ſpeak truer, *Theſe antient Fathers*, I have now named unto you, *or the young trenchor, flattering Miniſters*, come over from *New England*, or that never durſt appear in *Old England* until now; And if you are not wilfully blind, you will in the end conclude, *It is not lawful to bear Armes, or contribute to maintain a War againſt the King; They were children of Belial that brought King Saul no Preſents; and the children of Belial much more are and were, all they that did bear Armes, and maintain a War againſt King Charles the firſt.*

And this I ſhall endeavour *fourthly* to make good by thoſe *fearful Examples, Puniſhments* and *Judgments* which *God* and *Man* have from time to time inflicted upon *Rebels and Traytors, even ſuch as have born Armes, and maintained War againſt their Kings.* 4. *Puniſhments.*

And look ye firſt upon thoſe *Intentional Rebels, Rebels* but meerly in *Intention*; They had but reſolved upon a *Mutiny*; *and Corah the Clergy Rebel, Dathan and Abiram the Nobility and Layety Rebels; Fire from Heaven devoured Corah, and his 250 that uſurped upon the Prieſts Office; The Earth opened and ſwallowed up Dathan, and covered the Congregation of Abiram.* *N umb.* 16.

And it is thought by ſome, *That that Fire from Heaven ſent thoſe Clergy Rebels into the Fire of Hell; and that the Laic Rebels fell thorow the Earth into the very Pit of the Damned.* *Baſil. Hom.* 9.

So likewiſe *Bigthan and Tereſh, for but ſeeking to lay hands upon King Ahaſhuerus, were both hanged on a Tree.* *Eſter* 2. 21. 23.

Look

Look ye next upon that *Verbal Rebel Shemei*; *He did but*
2 *Sam.* 16. *move his Tongue, and rayl'd at King David, saying, Come out*
7. *thou bloody man, and man of Belial*; And for this he was put to an untimely and shameful death; though not by *David*, for some reasons best known to himself: yet by *Solomon* for some reasons best known to himself.

And if *Intentional and verbal Rebels* were so heavily plagued for the *seed of Rebellion*; Oh what *punishment* belongs to them that bring forth the *Fruits of Rebellion* and are *Actually Rebels*.

2 *Sam.* 17. *Achitopel, a subtle man, a great politition*, yet because he gave
23. *mischievous Counsel* in the matter, and for the effecting of *Absolons Rebellion*, for the lack of an *Hangman*, the fitteſt *Servitor* and *Officer* for a *Rebel*, *went and hang'd himself*.

Absolon who hatcht that *Rebellion* against *David* his *Father*, and *actually levied* and *bear Arms against him*, though he were a goodly man for *Beauty and proportion*, though he were a great
2 *Sam.* 18. 7 man for *Nobility and Extraction*, though he was the *Favourite* of his *Fathers love and affection*, though he was a *Popular man* in the *Peoples eyes* and *estimation*; yet a *Tree*, a *senceleſſe Tree* caught him by the haire of his head, and hang'd him in the *Aire*; and thence he could not stir until *Joab* the *General of King Davids Army*, *had thrust him thorow the heart with three darts*.

See see my *Beloved*, and seeing it *tremble at Rebellion*; It is not *Goodlineſſe of Perſon*, it is not *Nobility of Birth*, it is not *Favour of People*, no, nor the *Favour of the King himself*, that shall or can save a *Rebel* from due punishment: *God the King of Kings*, is so offended with *Rebellion*, that rather then the *Rebel* shall go unpunished, *Every tree shall be a Gallowes*, *and his own Haire a Halter to hang him*.

2 *Sam.* 20. *Sheba* likewise but for blowing a *Trumpet* and striking up the
1. 22. *Drum*, to raise another *Rebellion*, had his *head cut off by the advice and means of a weak woman*.

Look

Look thorow the whole *Bible*, yea, and look both upon *Forreign*, and our own *Domeſtick Chronicles*, and ſee if ye can finde but *one*, even but *one Rebel*, or *Traytor*, or *Abettor and maintainer of Rebellion and Treaſon*, that ever eſcaped unpuniſhed, either by the *Hand of God*, in a *troubled and perplexed Conſcience*, or by the *hand of man*, in an *untimely and ſhameful death*.

Look upon *Brutus*, with the ſame Dagger he kill'd his *King Caſar*, he *kill'd himſelf*.

That Seditious Ring-*leader and Captain of the* Jewes, who the more to faſcinate them, and make them ſute to his *Rebellion* againſt *Adrian* the *Emperour*, named himſelf *Ben-chobab*, *i. e. Filius Stella*, or the *Son of the Star*, was ſuddenly kill'd, and after was ſcornfully remembred by the name of *Ben-Cozba*, the *Son of a Lye*. *Euſeb. lib. 4. Cap. 3.*

Barnardino de Corte, rebelled againſt his *Lord and Maſter* the *Duke* of *Millane*, and ſold the ſtrong Caſtle of that Town and *Dutchy* to the *French*; The *French-men* ever after in their ordinary ſport, when they were at *Cards*, and pulled for a *Traytor*, (a ſort in their *Packs* as *Knaves* are in ours) would call for a *Barnardino de Corte*, to his perpetual reproach & *Infamy*; with the ſhame whereof, and the *ſting* of a *guilty Conſcience*, the *Rebel* was ſo tormented, that he languiſhed continually, until he dyed deſperately. *Dal. Aphor. lib. 4. 39. pag. 176.*

I have heard of a certain *Commander*, who would often wiſh he might rot, if ever he lift his *Hand* or drew his *Sword* againſt the *King*; Notwithſtanding he did both, and *God* anſwered him in his wiſh; For he *rotted* within and dyed, this was at *Worceſter*.

A certain *Lord* likewiſe I have heard of, a *Great Ring-leader* in a *Rebellion*; yet a great *Pretender* to *Religion*, and in his *Exerciſes of Devotion* would often deſire *God*, If the courſe he took were not right, if the cauſe he mannaged were not juſt, that

God

God, would take him away ſuddainly; *God* heard him and anſwered him; For by the *Shot* of a *Musket* he was killed ſo ſuddainly that he had not ſo much time as to ſay, *God be merciful unto me*, and without any ſign or ſymptome of Repentance dyed: This was at *Liechfield*.

I need not remember you of *Pauſanias*, *Ariobarzanes Rodolph Duke of Suevia*, *Catcline of Rome*: *Spencers*, *Dudlys*, and many more of *England*.

Not one of them all, nor any other *Rebel* that I have read of, but if he lived, he lived the *ſcorn of honeſt men*; and if he dyed, he dyed the *ſhame of his Friends*, *the mirth of his enemies*, *and the example of all*; *God* in the ſhameful and fearful puniſhments of them, telling us, *That it is not lawful to bear Arms*, *or contribute to maintain a War againſt the King*.

They that did ſo againſt *King Charles I. God Almighty* look upon them in ſo much *mercy* that they may look up to him with ſo much *Repentance*, that they may be *forgiven*, and their *Soul*, *ſaved*, whatſoever becomes of their *Bodyes*; and that no man, none of us eſpecially, may do the like againſt *King Charles II.* with the *Church* I pray.

From all Sedition *and privy conſpiracy*, *from all falſe Doctrine and Hereſie*, *from hardneſſe of Heart*, *and contempt of thy word and Commandement*, *Good Lord deliver us for* Jeſus Chriſt *his ſake*, *Amen*, *Amen*, *Amen*.

Anno

Anno Dom. 1655.

1 REG. 21. 19.

Haſt thou killed and alſo gotten Poſſeſſion?

THat a *Rich man, that a Good man* ſhould be made firſt a *Delinquent*, and then a *Malignant*, is no news; For the *Fact* can preſcribe time out of mind, even beyond the memory of *Chriſtianity*.

Yet ſuch a *Fact* may be ſuſpected, and called in queſtion, whether it be *Legal* or *Illegal*, ſince it hath ſo bad a *Founder* as *Achab*, and ſo great a *Confounder* as *God*: For it was *God* that ſent *Elijah* the *Tiſhbite*, to meet *Achab King of Iſrael*, with this *expoſtulation*, *Haſt thou killed, and alſo gotten Poſſeſſion.* *V.* 17. 18.

But ſoft, Is not this *Text* corrupted or miſtaken? for *Achab* killed not *Naboth*; rather the *Falſe Witneſſes* that teſtified againſt him, or the *falſe Judges* that condemned him, or *Jeſabel* that commanded both to be done, and him to be ſtoned.

Truely they had their *Guilt and Puniſhment*; yet as if they had been but *Acceſſories*, *Achab* is pickt out for the *Murtherer*, becauſe without his *Seal* to the *Letter*, & his *Covetouſneſs* after the *Vineyard*, *Naboth* had not been markt out for a *Delinquent*, nor put to death for a *Malignant*; Nor had *Achab* received this *Increpation* from *God* by the hand of *Elijah*, *Haſt thou killed, and alſo gotten Poſſeſſion?* In handling of which words, I ſhall obſerve;

1. Two *Perſons*.
2. Two *things belonging to each Perſon*.

The two Persons are, { 1. *The true Malignant, Achab.* 2. *The pretended Malignant, Naboth.*

1. In the *pretended Malignant*, I look upon the two Causes Why he was so pretended: { 1. *He was a Rich man*, & would not part with his *Inheritance.* 2. *He was a Good man*, & would not yield to an *Arbitrary Government.*

2. In the *True Malignant*, I look upon the two Causes that so Branded him: { 1. *His Murther, Aoccideris? Hast thou killed?* 2. *His theft*, (you may call it *Plunder* or *sequestration*) *Ac etiam jure hæreditario possidius? and hast thou gotten Possession?*

Of these, God willing, orderly, and first of the first: *The pretended Malignant, Naboth.*

Naboth hath three Significations.

1. It signifies *Conspicuus, visible*; and so he was a *Delinquent* and a *malignant, de Fronte, for his honesty.*

2. It signifies *Fossa, stable*; and so he was a *Delinquent*, and a *Malignant, de pede*, for his *Constancy.*

3. It signifies *Exclusio, expelled*, and so he was a *Delinquent*, and a *Malignant, de Facto*, and sequestred both from his *livelihood* and *Life.*

But for a *man visibly honest*, whose *Heart* and *thoughts* you may read in his *Face* and *Front*, without *fraud* or *guile*; For a man *unmoveably constant*, whose *Perseverance in honesty* keeps company with his *Life*, without *halt* or *Apostacy*; For a man who will not part with the *sincerity of his Intentions*, nor the *Integrety of his Actions*, for the *Frowns of Kings* or *fear of death*: For such a man to be made a *Delinquent*, and under *sequestration*

to be made a *Malignant*, and put to *Death*, me thinks is somewhat ſtrange and *Illegal*.

It is *ſtrange* indeed, but indeed it is *true* too *de Facto*, that he was *ſerved* ſo, though not *true*, *de merito*, that he *deſerved* ſo.

It was *Illegal* too, againſt *Law*, and without *preſident*, yea, againſt *old Lawes* and former *Preſidents*; But a *new Law* may come forth by an *Ordinance*, upon a day of *Humiliation*, under a *Privy Signet*, by the *ſubtilty* of *Jeſabel*, which ſignifies *Covetouſneſs*; as you may read in this *Chapter*.

Jeſabel wrote Letters in *Achabs* name, and Sealed them with his *Seal*, and ſent the Letters to the *Elders*, and to the *Nobles*, that were in his City dwelling with *Naboth*. *Ver.* 8.

And ſhe wrote in the Letters, ſaying, Proclaim a *Faſt*, and ſet *Naboth* among the *Chief* of the *People*. *Ver.* 9.

And two *wicked men* before him, and let them witneſſe againſt him, ſaying, *Thou didſt blaſphem God and the King*; then carry him out, and ſtone *him* that *he* may dy. *Ver.* 10.

And the reaſon of all this is double; 1. Becauſe *Naboth* was a *Rich man*, and would not part with his *Inheritance*; which is my ſecond *Conſideration*, and *prima, prima*.

So you have it in the 2. and 3 *verſes*, *Naboth had a Vineyard by the Kings Pallace*; *Achab deſires it for a Garden of Herbs*; *but he would not part with it becauſe it was the Inheritance of his Fathers*. 1*d.* 1*d.*

In *Riches* there is a *Felicity*, and an *Infelicity*; *Happineſs* and *miſery* both in *Riches*.

Happineſs becauſe *Wealth* gets a man *eſteem* in the World; *Miſery* becauſe it gets a man *Envy* in the World; *Happineſs* becauſe it enables a man to do good in the World; *Miſery* becauſe it tempts a man to do miſchief in the World; *Happineſs* becauſe a *Man* may make *Friends* by the *Mammon* of *Iniquity*;

Misery becauſe commonly *Mammon* is the *Friend of iniquity*; *Happineſs* becauſe many times it frees a man from the ſtroak of *Juſtice*; *Misery* becauſe many times it lays a man obnoxious to ſtroak of *Injuſtice*.

For what made *Naboth* a *Delinquent*, and put him under a *Sequeſtration*, but onely becauſe he had a *Vineyard* too near the *Kings Houſe*, and he was a *Rich man*?

Benedixit Deo et Regi, He blaſphemed *God* and the *King* was but a *Forgery*, and a meer pretence of *Jezabels*, as you may perceive in the *Context*.

Ver. 10. *Set two wicked men before him, and let them Witneſſe againſt Him, ſaying, Thou didſt Blaſpheme GOD and the KING*; where you ſee *Wicked men* ſubborn'd to bear *falſe Witneſſe*; and therefore you know it was a meer *Forgery*.

Ver. 7. The true Cauſe you may read in the other *Context*; *Then Jeſabel ſaid unto Him*, (to her Husband *Achab*) *Doeſt thou now Governe in Iſrael? Up, eat Bread, and be of good chear; I will give thee the Vineyard of Naboth the Jezreelite.*

Naboths Vineyard lay fit for *Achabs Pleaſure*; and fit therefore upon refuſal to make him a *Delinquent*.

And indeed, had *Naboth* abuſed his *Vineyard* unto *Drunkenneſſe*, he had merited the name of a *Delinquent*; For *Drunkenneſſe* is one of thoſe *Seaven deadly ſinnes*, which brings a *Deliquium* upon a *Man*, and ranges him under a *Delinquency*; becauſe by the *Commiſſion* of that ſin, he does *Delinquere Hominum*, ceaſe to be a *Man*, and becomes a *Beaſt*.

For

For *this ſin, this very ſin of Drunkenneſs*, *Noah* became a *Delinquent*, and ſo did *Lot*; and one of *Noahs* Children, *Cham* by name, and *Lots* two inceſtuous Children, *Moab and Ammon*, lay under a *Sequeſtration* for many hundred years.

But alas! *Naboth* had no ſuch fault laid to his charge; All the *guilt* I find him ſtained with, is; 1. *He was a Rich man, and would not part with his Inheritance*: 2. *He was a Good man, and would not yield to an Arbitrary Government.*

Which is my *Secunda Prima*, and my *Third Conſideration*, and thus begins: That a *Rich man* ſhould be made a *Delinquent*, is no great wonder; no, not in a well *governed Kingdom*, for it is poſſible, there may be *ill Governours* in a *well governed Kingdom*, *Juſtices* and ſuch *ſubordinate Magiſtrates*, who from ſome *Puny Divines* may ſuck in *falſe Doctrine*, and believe, *That Gods temporal Bleſſings, and the Goods of this world belong onely to themſelves*, becauſe *Dominium fundatur in Gratiâ, non Naturâ*, none but the *Babes of Grace* have right to the bleſſings of the *Earth*. *Secunda Prima.*

But for a *Good man* to be made a *Delinquent*, *quâ talis*, becauſe he is a *Good man*; This certainly argues the *Kingdom* to be very bad, the *Government* to be *ill*, and the *Governours* to be *worſt of all*; which ſeldom happens in any but an *Apoſtate Kingdom*, where the *Subjects* have reſiſted their true *Governours*, and parted with their *Allegiance* under the *Pretence* of *Religion*, but in truth, for *Rebellion* and *Licentiouſneſs*; And ſuch was the *ſtate of Iſrael* at this time, *Jeroboam the ſon of Nebat rebelled againſt Roboam the Son of Solomon*; and by that *Rebellion* got ten parts of the twelve, and his *Race* was finiſhed and expired in his *ſon*, and next *Succeſſor Nadab*; *For Baaſha ſmote them all, and left none alive to Jeroboam.* 1 *Reg.* 12. 20. 1 *Reg.* 15. 29.

Elah his ſon Reigned in his ſtead; and *Zimri ſerved him with*

1 *Reg.* 16. 6. *with the ſame ſauce, and ſlew all the houſe of Baaſha, not leaving one to piſs againſt the Wall.*

1 *Reg.* 9. 11. *V.* 16. *Omri* ſucceeded him by a like *Legerdemain*, onely he had the compact of the *major* part of the *people*, and *Achab his ſon ſucceeded him.*

By the way I beſeech you mark, The *Kingdom* thus got by *Rebellion*, firſt changed their *Religion* and their *Clergy*; For whereas before the *People* exerciſed their *Religion* in the Houſe of *God* at *Hieruſalem*, now they exerciſed it to two *Golden Calfes* in the houſe of the *High Places*, and the the loweſt of the People took upon them the *Prieſts Office*, and became, as a man might ſay, *Tub-preachers.*

1 *Reg.* 12. 27.

V. 31.

Next, This *Kingdom* thus gotten by *Rebellion*, changed the *Peoples Proſperity* into *Poverty*, their *Liberty* into *Slavery*, and daſht out the *Magna Charta* of *Meum & Tuum*, ſo that no man could ſay, *Any thing was his own*; For *Naboth* was therefore made a *Delinquent*, becauſe he layd claim to his *Vineyard*, which came to him by the *Inheritance* of his *Fathers*, and would not part with it at the will of *his King*: *i.e.* Becauſe he was a *Rich man*, and would not part with *his Eſtate*; becauſe he was a *Good man*, and would not yield to an *Arbitrary Government.*

And good reaſon for it; For in an *Arbitrary Government*, as was ſingularly well obſerved in *the late long Regnant never to be forgotten Parliament*, *by that man of Noted Memory*, Mr. John Pym; *Luſt becomes a Law*; *Covetouſneſs becomes a Law*; *Revenge becomes a Law*; *and every ſin becomes a Law.*

What his *Intention* was in that *Speech*, I liſt not to enquire here; but ſure I am, herein he ſpake truth; For when it once comes to this paſs, *ſtat pro ratione voluntas*, when one *mans will* becomes *every mans Law*, why then the *Chaſte Wife*, and *Pure*

Virgine

Virgine are ravisht before the face of the *miserable Husband*, and *more miserable Parent*; *Neutroque contradicente*, neither the *Husband* able to relieve the *Wife*, nor the *Father* to rescue his *Daughter*, from that *Villany*.

This was the case of *pittiful Uriah*, who durst not relieve *Bathsheba*, and of the more *pittiful Absolon*, who could not rescue his *Sister Thamar* against the *wilful lust of David and Ammon*.

When *one mans will* is *every mans Law*; why then the *goodliest Cities* are set on *flaming fire*, and turn'd to *Dust and Ashes*, *Nemine abstante*, the *Citizens* not daring, or altogether unable to resist the *ambitious Conquerour*.

This was the case of the most *pious City Jerusalem*, and of the most *famous City Troy*, the one rased to the ground by the *Romans*, the other level'd to the earth by the *Grecians*; and the deplorable Motto to this day stands, *Jam seges est ubi Troja fuit*; *The Corne grows where Troy stood*.

When *one mans Will* is *every mans Law*, Why then there is no *Charter nor Freedom of the People*, no *distinction of the Magistrate and the Plebeian*.

This was *Englands* case once, when *Cade*, *Straw*, and *Tyler* durst beard the *King*, and give *Laws* from their *wills*; It *was Englands* case again, when *John Hambden*, *John Pym*, *Oliver Crumwel*, and such other *Patriots*, had a greater *influence* upon the *People* then *King Charles I.* I pray *God* it be not *Englands* case again in *King Charles the seconds* time, least the *Nobles* and *Peers of this Land*, be perpetually made the scorn of *Coblers*, *Tinkers* and *Taylors*.

When *one mans will* becomes *every mans Law*, Why then, *All Priviledges*, *All Immunities* cease, and cease to every man, save to him, whose *Power* is equal to his *Will*; The *Crown* is trampled

upon

upon, the *Myre* is thrown to the *Dunghil*, The *Garter* is laid in the *Dirt*; No *Law* but *Power* and *Luſt*; No *Juſtice* but *ſpoile* and *Rapine*; No *Religion* but *Schiſm* and *Hereſy*.

This, was *Englands* caſe once, when *Henry* III. in the *Barons Wars* at the *Battle of Lewis in Suſſex* was overthrown by them. I pray *God* the *Iſſue* of that may be *Englands* caſe again; when not long after at the *battle* of *Everſham* in *Worceſterſhire*, the *King* defeated the *Barons*, became the *Conqueror*, & rid his *Neck* from the *yoak* of the *Twelve Peers*, that had been put upon him, and had long time been grievous to *Him*, and to the whole *Kingdom*.

For whoſoever parted not with his *inheritance* to their ſide; and yeilded not to their *Arbitrary Government*, was preſently made a *pretended Delinquent*, and brought under a *Sequeſtration* for his *Eſtate*; and a *pretended Malignant*, and brought under an *Execution for his Life*; whereas in truth *They themſelves were all the while the true Delinquents, and the true Malignants*; which is my *ſecond general part*, in the Perſon of *Achab*.

Pars 2. And what ſignifies *Achab*? I find but one ſignification of his *Name*; and that is *Frater Patris*, *The Fathers Brother*: Nor can I in this ſignification, faſten upon him the *Truth of malignancy*, unleſſe it be in the *Poets tranſpoſition and obſervation*; *Fratrum quoque gratia rara eſt*, *The Love, the Friendſhip, the courteſie of Brethren, is a very rare thing in this World*, and ſeldom to be ſeen.

And in this ſenſe, I find the firſt & eldeſt *Brother* in this world a *true Malignant*, *Cain*, who pretended *Malignity* to his Brother *Abel*, becauſe he ſerved *God better then himſelf*, and ſlew him for it; and ſo were *Ten Sons of Jacob*, who pretended *Malignancy* to their Brother *Joſeph*, becauſe *Jacob* loved him beſt; becauſe *Iacob*, their *Father* loved him beſt, and preſcribed *Ruben*.

But

But this is not an *Universal Truth*, and therefore I shall not fasten the *Title* of *Malignant* upon *Achab* from the signification of his *Name*, the rather because the *Interposition* of *Non* makes the verse false, though the *English* true,

non
Rebus conveniunt nomina sapè suis.

And therefore I shall seek for another *Appellation* is given him, whereby we may call him the *true Malignant*, and that is in this *first Book of Kings*, where it is said, *Achab malum in conspectu Domini super omnes qui fuerunt ante eum fecit*; *Achab* did worse in the sight of the *Lord*, then all that were before him. *C. 16. v. 30.*

How! worse then all that were before him! why so I beseech you? *An quia Idololatra fuit?* Was it because he was an *Idolater*? Not so, For *Solomon* fell into *Idolatry*. *1 Reg. 11. 4*

An quia vineam alienam? Or, was it because he took away another mans *Vineyard*, and did more then *Decimate* the *Royal Party*? This indeed was one cause which made him a *true malignant*, but this was not the cause which made him the worst in *Gods* account; for *Jeroboam* did *Decimate* over and over, when he took away the whole *Kingdom* of *Israel* from the *right heir*. *1 Reg. 12. 20.*

An quia unum Naboth injustissimè occidit? Or was it because he put *Naboth* to death most unjustly? This indeed was another cause which made him a true *Malignant*; but yet this was not the cause which made him the worst in *Gods* account; For *Saul killed fourscore and five Priests which wore a linnen Ephod in one day.* *1 Sam. 28. 18.*

Why then was *Achab* accounted the worst of the *Kings* of *Israel*? *Quia plurimis non solùm suppliciis, sed etiam beneficiis excitatus fuerat ad impietatem deserendam, et ad sanctitatem observandam*, because *God* sought to reclaim him by many *Punish-*

In li. 1. Reg. cap. 12. 11, 12. ments, and by many *Benefits*, and yet he ſtill remained *obſtinate*, as *Mendoza* notes, with whom *Paulus Burgenſis* agrees, ſaying, *Magis fuit rebellis, et contumax, eò quòd tempore ſuo floruit Helias, qui quam plurimis ſignis et prodigiis ipſum exhortaretur, et tamen ſemper remanſit in abſtinatione ſuâ* He was therefore the moſt wicked, becauſe *God* by the *miniſtery of Elias* would have reclaimed him, but he ſtill remained ſtubborn.

In Pſ. 35. And with both theſe agrees St. *Ambroſe*, ſaying, *Debuit intelligere quòd Helias vero Deo ſerviebat, cùm videbat in verbo Heliæ clauſum cœlum tribus annis, et trilus menſibus; et ad preces ejus pluvias eſſe demiſſas, ut arida omnia rigarentur, ſed noluit intelligere*; *Achab* ſaw *Heaven* ſhut up, three years and three Moneths at the word of *Helias*; and upon his prayers, he ſaw the *Heaven* opened; by both which he might have underſtood, that *Helias* ſerved the true *God*, and therefore he ſhould have repented, but he would not underſtand: And hereupon my *Author* concludes him to be the worſt of men, becauſe he would not be frighted by *Puniſhments*, nor wooed by *Favours*.

Now lay all theſe together, He robbed *Naboth* of his Vineyard, He robbed *Naboth* of his life, He deſpiſed the *Prophets*, and would have ſilenced the *Clergy*, He was the worſt of men; And then tell me, or rather tell your ſelves, *Whether Achab were not the true malignant?*

If you ask why? my *prima ſecundæ* tells you in *Quia occideris? Haſt thou killed? An occideris? An tu occideris? An tute occideris?* Haſt thou killed? Haſt thou thy ſelf with thine own hands killed? for ſo the *Prophet* intends to bring *Achab* to the *Bar*, and to implead him guilty of the *murther*.

And yet it is not Αὐτοχεὶρ, *He killed him with his own hands*, though *Covetouſneſſe*, like *wrath* be Αὐτοεργος, *a ſelf Executioner*.

But this of *Elijah* to *Achab*, is ſomewhat like that of *Nathan*

to

to *David*; There was the hand of the *Ammonite* that killed *Uriah*, there was the hand of *Joab* that ſet him in the *Fore-front* of the *Battail*, and there was the hand of *David* that invented and commanded all this; and yet *Nathan* paſt by them, and ſaid to *David*, *Thou haſt killed Uriah the Hittite with the Sword.*

So here were the *falſe witneſſes*, who teſtified againſt *Naboth*, and ſtoned him; here were the falſe and new erected *Judges* that condemned him, here was *Jezabel* the *Queen* who commanded this, and here was *Achab* the *King* whoſe Seal gave Authority to all this; and yet *Elijah* paſt by all the reſt, and ſaid to *Achab* only, *Haſt thou killed? i. e. Thou haſt killed.*

Thou who ſhouldſt have been ποιμην, the *Shepherd* and *feeder* of my *People*, art λοιμος, the *Peſt* and *Butcher* of my *People*: *Thou* who ſhouldſt have been *Pater patriæ*, thy Peoples *Father*, art *Lanio* thy Peoples *Killer*: *Thou* who mightſt have in ſome caſes, *Tondere*, fleece and clip thy *Subjects wooll*, didſt what in no caſe thou ſhouldſt do, *Deglubere*, flawe and ſhed thy good *Subjects* blood.

But is it not lawful to *kill!* why? that my *ſecunda ſecundæ* ſhall tell you; and it tells you, It is lawful for ſome men to kill in ſome *Caſes*; but it is not lawful for any man to murther in any *Caſe*. 2a. 2æ.

Clamitat in Cœlum vox ſanguinis; *Murther* is the firſt and loudeſt crying ſin of the four; and who dare ſay, It is lawful to have a *Scritch-owle* in ones *Conſcience*.

Diabolum habet Patrem, The *Devil* is the *Father* of it, as appears by that *Increpation* of *Chriſt* upon the *Jewes*, when he told them, *They were of their Father the Devil, who was a murtherer from the beginning. Et quis occidit?* And who dares ſay, It is lawful to be the *Devils Son?* John 8. 44.

The *Diſcoveries* of it are many and wonderful, commonly the

wound, it self bleeds a fresh in the Presence of the *Murtherer*,
Apoc. and in a manner cryes out for vengeance; *How long Lord, how long dost thou cease to be avenged?*

Jacob would not part with *God* without a *blessing*, *I will not*
Gen. 32. 16. *let thee go except thou blesse me*. *Murther* will not part with *God* without a *curse*; *The voice of thy Brothers Blood cryeth*
Gen. 4. 10. *out unto me from the ground, and now thou art cursed from the Earth*. Et *quis occidet?* and who dares say, It is lawful to deserve a *curse*?

Murther is most severely punished of all other sins; *Adams* sin was not so severely punished as was *Cains*, For the Earth yielded her strength to *Adam* upon his good husbandry, but to *Cain*, though he did till the Earth, it did not; *Adam for all his*
Gen. 3. 18. *sin had leave to eat his bread in the sweat of his face*; but *Cain*
Gen. 4. 12. was a *vagabond*, & had neither leave nor leasure to eat his bread.

In a word, *Murther* is a sin against *Nature*; For *Omnia appetunt esse*, *Nature* seeks her own *preservation*; *Murther* deprives her of it.

It is a *Beastly sin*, *Ferina Rabies est sanguine et vulnere delectari*, None but *Beasts* delight in *Blood*.

It seeks to annihilate *God*, and to destroy his very *Essence*; *In the Image of God, God made man*: and therefore he that kills *man* unlawfully, does the best he can to kill *God*.

As *Phydias* painted the *Image* of *Minerva*, and his own so cunningly together, that he said, whosoever should marr the *Image* of *Minerva*, should marr the *Image* of *Phydias*: and whosoever should marr the *Image* of *Phydias*, should marr the *Image* of *Minerva*: so hath *God* so placed his *Image* in man, that whatsoever defaceth his *Image* defaceth *man*, and whosoever killeth *man*, killeth his *Image*.

The *Image* of *God*, I confesse, is in the *Soul*, *tanquam in pro-*

pri

prio objecto, and that canpot be killed; yet it is in the *Body* too, you will not deny, *tanquam in Organo*, and in the *Blood*, *tanquam in copula, et per concomitantiam*, both which are deſtroyed by *Murther*: And becauſe the *Soul depends* upon the *Senses*, and the *Senses* upon the *Vital Spirits*, and the *Vital Spirits* are carried by the *Blood*, Therefore he that taketh away the *Blood*, cauſeth the *Vital Spirits* to fail; He that takes away the *Vital Spirits*, cauſes the *Senses* to fail He that takes away the *Senses*, cauſeth the *Reaſonable Faculty* to fail, and he that cauſeth that to fail, deſtroyeth the *Image of God*, & ſo doth every *Murtherer*, and ſo did *Achab*.

Achab the *Magiſtrate*, the *King*, did better acquaint himſelf with θ. to take away life againſt his *Duty*, then with ζ to preſerve life, which was his *Duty*; And that which adds to his ſin, he did not do it by φονευειν *interficiendo*, which a *King* may in ſome caſes do; but by Ἀποκτειναι, *Trucidando*, which a *King* may not do in any caſe.

No may! might not *Achab* a *King*, ſhed blood? yea, he might, ſo he did it as he might; and there are 4 grounds that make it *lawful*.

Si ex juſtâ cauſâ, If the *occaſion* be juſt, and the *Crime* ſo requires; I inſtance in this particular, *whoſoever ſheddeth mans blood, by man ſhall his blood be ſhed*; not that every man may be his own *Judg*; but *in neceſſitate inſtanti*, as *Moſes* tells us, *If a thief be breaking up a houſe, in the dark, and he be ſmitten that he dye*, In this caſe *God* requires not the ſhedding of blood for him. 1. *Gen.* 9. 6. *Exod.* 22. 2.

The ſame *Rule* holds in the defence of our *lifes*, when it once comes to this puſh, either kill or be killed; elſe if there be not a *Neceſſity*, an *Abſolute Neceſſity*, It is unlawful; Nay, though there be a *Neceſſity*, an *Abſolute Neceſſity*, yet in ſome *Caſes*, it is not lawful; I propoſe the *Caſe* of *Duels*, *Rebels*, *Tyrants*.

1. *Duels*

1. *Duels*, that for *private Revenge* ſhed the *Blood* of *Peace* in *War*.

2. *Rebells*, that for *Publick Revenge* ſhed the *Blood* of *War* in *Peace*.

3. *Tyrants* that for *publick* or *private Revenge* ſhed the *Blood* of *Innocence*, by turning *Peace* into *War*; no pretence whatſoever can make ſhedding of *Blood* lawful in theſe caſes.

To affect *Magnanimity* is *Heroical* and *lawful*; but to forget *Chriſtianity* is *Diabolical* and *unlawful*, let *Duelliſts* remember
Gen. 4. *Cain*, *Kill* and *Deſpair*.

To affect *Liberty* is *Generous* and *Lawful* but to purchaſe it
Num. 16. by *diſloyalty* is *odious* & *unlawful*; Let Rebels remember *Corah*,
2 *Sam.* *Abſolon*, *Sheba*, *Reſiſt the Powers of God*, *and receive damna-*
Rom. 13.1. *tion*.

To ſettle *Crowns* becomes *Kings*, and argues *ſpirit*; but to do it by *Cruelty* and *Injuſtice*, becomes not *Kings*, and argues an *evil ſpirit*; Let *Tyrants* remember *Pharaoh*, *Achab*, *Herod*, ſecure their *Crowns by Blood*, and looſe their *Souls* for ever.

The *King* himſelf ſins, if he kills *ſine juſtâ cauſâ*; It was *King Achabs* fault; For what cauſe in *Naboth* that he ſhould be killed? *Capiat qui capere poteſt*.

2. And ſecondly, *Si ſine ordinariâ poteſtate*, If his *Power* be not *Good and Right*, and ſuch *Power* is only in the *Magiſtrate* in the *Supream Magiſtrate*, and ſuch as are *delegated* from *him*; None but the *Supream hath the Sword borne before him*; No
Rom. 13. may he for all that *Sword* take away every mans life. The life of the *Innocent* he may not; the life of *Malefactors* he may and muſt.

Solomon was not *Reus homicidii*, guilcy of *murther* for ſhedding *Adonijahs*, though his *Brothers* Blood, becauſe he was a

Malefactor

Malefactor, the worſt of *Malefactors* a *Rebel*; But *Achab* was guilty of *Murther* for ſhedding *Naboths* blood, though his *Subject*, becauſe *Naboth* was *Innocent*, and guilty of nothing that we read of, but his *Inheritance*, which made him a *Delinquent*, and merited a *ſequeſtration*; and his *goodneſs*, in not yielding to an *Arbitrary Government*, which made him a *Malignant*, and merited a *Trucidation*.

3. And thirdly, Is he *guilty of murther* who kills *ſine juſto ordine*, without true proceedings; and herein was *Achab* guilty again; *Due proceeding*, I confeſſe, he obſerved by way of *Formality*; For the *Court* was erected, and *Naboth* was *Arraigned*; but *Due proceeding* there was not for want of *Reality*; For it was a *new Court*, not a *true Court of Juſtice* that was erected: Had the *Execution* iſſued without any *Conviction*, it had been *Judicium temerarium*, a *Raſh Judgment*; but becauſe the *Execution* iſſued upon a *Formal Conviction* only, it was *Judicium hypocriticum*, a *falſe Judgment*; and therefore doth this *man of God*, *Elijah* from the *God of man*, queſtion him for it, and charge him with it, ſaying, *An occideris? Haſt thou killed? i. e. Thou haſt murthered?*

4. And fourthly, *He* was *guilty of murther* in killing *Naboth*, *Quia non ex recto animo* for want of *Regular intention*; For a *King* inflicting *Death* upon *true proceeding* & *a juſt Cauſe*, may yet be *guilty of murther*, when he doth it rather, *Ex libidine iræ, Timoris, Vindictæ, Avaritiæ* then *ex amore Juſtitiæ*, more for *Revenge*, for *Anger*, for *Fear*, for *Covetouſneſſe*, then for *Juſtice*, And *three* of theſe *Vices* were very eminently in *Achab*.

1. He deſired *Naboths Vine-yard*; There was his *Covetouſneſſe*.

2. He was diſpleaſed with *Naboth* for denying his *Vine-yard*; there was his *Anger*.

3. And

3. And then He engroſſed his *Covetouſneſſe*, and reak'd his *Anger*, by *murthering of Naboth*; There was his *Revenge*.

And now, Beloved, Judge your ſelves, who was the true *Malignant*, *Naboth* that was *murthered*, or *Achab* who *murthered him*.

But withal, Judge again; If the *murthering* of *Naboth* but a *Subject*, made *Achab* a *Malignant*, though a *King*; whether then *Naboth*, the *Subject*, had not been a *Malignant*, if he had *murthered Achab the King*, though a bad *King*? Certainly the *Poſition* holds more ſtrongly *A majore ad minus*, then *a minore ad majus*.

And if you add to the *murther of Naboth*, the *Plundring*, the *ſequeſtring* and *robbing of Naboth*, It is too evident, *That Achab was a very great* Malignant.

3a. 2e. Which is my *tertia ſecundæ*, and laſt Conſideration in theſe words; *An etiam jure hæreditario poſſèdiſti? Haſt thou killed, and alſo taken poßeſſion? i. e.* *Thou haſt killed*, and that was enough to make thee a *Malignant*; but thou haſt yet done more, *Thou haſt alſo taken poſſeſſion, i. e.* *Thou haſt robbed, robbed* not only the *Father and the Husband*, but alſo the *Wife* and *Children*, and this makes thee the greater *Malignant*.

The words are worth your marking; For it is *Jure hæreditario poßèdiſti*, It is not, *Impetiviſti*, *Thou haſt made an Invaſion*, like a *Thief*; but, *Thou haſt taken Poſſeſſion*, like an *Heire*; and yet thou haſt no right to it, no *Inheritable right*.

A man may have a *Title* to what he doth not as yet *Poſſeſſe*; and a man may wrongfully *Poſſeſſe* what he hath no *Title* to.

Naboth had a *Title* to his *Vineyard*; *It was*, ſaith he, *the Inheritance of my Fathers*; At length, *Achab* poſſeſt it, without any *Title*, for ought I know, I am ſure without any *lawful or juſt Title*, unleſſe perhaps, *It were ſome new Law in that*

Apoſtate

Apoſtate Kingdom, That the Husband ſhould ſucceed him, whom the wife had murthered; or, *the Son ſhould ſucceed him, whom the Father hath murthered*; or, *the Lievetenant ſhould ſucceed him whom the General had murthered*; *The General ſhould ſucceed him whom the Preſident had murthered.*

And therefore doth the *Prophet* here increpate, and chide him for it, ſaying, *Haſt thou killed, and alſo taken poſſeſſion? Haſt thou broken two Commandements at once?* the *ſixth* by *murther*, and the *eighth* by *theft*? For *theft* or *ſtealing* is the taking away another mans *Goods* againſt his will; whether it be by *unlawful getting*, or by *unjuſt detaining*; or as the *Schoolmen* ſpeak, *In ablato*, or *In depoſito.*

And *Achab* was guilty of every branch in this *Definition* of *theft*; becauſe he took away *Naboths Vine-yard againſt his will, by an unlawful Ablation, and kept away Naboths Vine-yard, by an unlawful Detention*; Nor was there any way to excuſe *his will* or to eaſe *his Conſcience*, whatſoever.

Not the *conſent* of the *Abſolute and Supreme Lord*; for the *Egyptians* could not complain of the *Iſraelites* for *theft*, though 1.
they took away their *Jewels* and *Ear-rings*, without their *conſent*, and againſt their *will*, becauſe *God himſelf*, who was the *Abſolute* and *Supreme Lord*, both *conſented* to it, and *commanded* it; and there it is very *Emphatical*, in the *Original*, where it is ſaid *Vaniat Zelu Eth Mizrajim*, *They ſpoyled the Egyptians*, *q.d.* *Exod.* 12. 36
They had as good right to thoſe *Jewels*, as *Soldiers* in a *lawful War*, have to the *ſpoyl of their enemies.*

But here *Naboth* the *Inferiour Lord*, conſented not; Nay, he denied it; and *God* the *Superiour Lord* diſallowed it; yea, and condemned it; and therefore ſent *his great Prophet Elijah*, with this *Increpation*, *Haſt thou killed, and alſo taken Poſſeſſion?* Was it not enough for the to play the *Murtherer*, but thou muſt alſo play the *Thief.*

Nor Secondly, had he any *Neceſſity* to excuſe him in the *ſupply* of his *wants*; For in *Neceſſity*, *Abſolute neceſſity*, it is not *Theft*, though a man take his *Neighbours goods* away againſt his *conſent*: becauſe *Diviſion of goods* was brought in *after* the *Fall*; whereas before the *Fall* all things were *common*, and the *Second* muſt give place to the *Firſt*, *Inſtitution*, in the *Caſe* of a *Mans extream Neceſſity* to ſave his life; and therefore as before the *Fall* every man might take as much as would ſuffice him, without wrong to another: ſo in *extream neceſſity*, a man may take as much of another *mans goods*, as will ſupply his *wants*, without the *Owners conſent*, and not be *guilty of Theft*.

This is implyed in the *Law* given by *Moſes*, which though it be in it ſelf *Judicial* and *Judaical*, yet the *Morality* of it belongs to and lyes upon us.

A man might go into his *Neighbours Vine-yard*, and eat as many *Grapes* as he pleaſed; and this he might do *Jure charitatis* by the *Right of Charity*; but he might not carry any away with him, becauſe he had not *Jus proprietatis*, any *Right of propriety*.

1 *Sam.* 21. *Mat.* 12. This is alſo exemplified in *David*, who in his *Neceſſity* ate, the *Shew-bread* to ſatisfy his *Hunger*; and this is alleadged by *Chriſt* to juſtify his *Diſciples* for pulling the *Ears of Corne*.

By all which it appears, *That Chriſtians may do the ſame*; But *Achab* had no excuſe of *Neceſſity*, and therefore no *Jus charitatis* to *Naboths Vine-yard*, and *Dominium unius rei penes plures in ſolidum jura non patiuntur*, ſay the *Juriſts*; The *Law* ſuffers not many to have the *Abſolute Dominion* of one thing.

Much leſſe had he *Jus proprietatis* in it, becauſe *Naboths Plea of Inheritance to it*, was no way diſſolved; & therefore was *Achab* guilty of *theft*, as well as of *Murther*, which made this great *Prophet* thus increpate him; *Haſt thou killed*, & *alſo taken poſſeſſion?*

Nor *thirdly*, had he any *Preſcription* to excuſe him in this

3. *Caſe*

Case; For *Præscriptio est adjectio Dominii per continuationem Possessionis a lege definiti*; *Prescription is a long continuation of Possession, which the Law presumeth equivolent to the tacite consent of the former Possessor*, says *Modestenus*, and truly.

Therefore did *Jepthe* plead a *right Title* to that *Land* for the *Israelites*, by *Prescription*, becauſe they had poſſeſt it for 300 *years*, or as we ſpeak here in *England*, *Time out of mind*. *Judg.* 11. 12. 13.

Now then to draw this *Argument* to a *concluſion*, we joyne *iſſue*, thus; becauſe *Achab* had neither *Gods commandement for his Warrant*, nor the *Law of Nature* for his *Neceſſity*; nor the *tacite conſent* of *Naboth* for his *Preſcription*; He was therefore guilty of *theft* for taking away *Naboths Vine-yard*: and becauſe guilty of *theft*, a *Milignant*.

And now *Beloved*, as in the former, ſo I ſay again, Judge your ſelves, *If Robbing of Naboth, but a Subject, male Achab a Malignant, though a King*; Whether then, *Naboth the Subject had not been a Malignant, if he had robbed Achab the King, though a bad King*.

And this day, the 30*th* of *January* will yearly remember *them to be the true Delinquents and Malignants, who robbed King Charls, and murthered King Charls*; whether their *Names* were *Fairfax*, or *Ireton*, or *Whaley*, or *Pride*, or *Baxter* or *Bradſhaw*, or whoſoever elſe; eſpecially *Cromwel*, becauſe after *he had kill'd, he took poſſeſſion*; For you, for my ſelf, and all *Loyal Subjects* I pray.

From robbing and murthering, either our Superiours or *Inferiours, God deliver us, and encline our hearts to keep theſe two Lawes, Thou ſhalt not kill, Thou ſhalt not ſteale, that neither our Neighbours goods, nor blood may cry for vengeance, or bring Judgments upon us here, or hereafter, for Jeſus Chriſt his ſake. Amen, Amen, Amen.*

Anno Dom. 1655.

1 *Cor.* 9. 16.

Neceſſity is laid upon me, and wo be to me, if I preach not the Goſpel.

Num. GOD did once open the mouth of an *Aſſe* to teach a *Prophet* his duty; ſo *merciful is God*, that rather then a *Prophet* ſhould miſcarry in his *Duty*, an *Aſſe* ſhall teach it him: But now the *Prophets* mouths are ſhut, that they may not teach men their *Duty*s; ſo mercileſs is *man*, that rather then *men* ſhall learn their *Duties*, the *Prophets* mouths ſhall be muzzelled.

I pray *God*, this be not a ſad *Omen* of more *miſerie* then we have already felt, two ways; 1. That the ſhutting of our *Mouths*, whereby we might be kept from *ſtarving*, be not the *wounding* of your *Souls*, whereby you may be kept from *Believing*; *For how ſhall you believe without hearing? and how ſhall you hear without preaching? and how ſhall we preach, if we be not ſent? if we be ſhent when we go, being ſent about our Maſters errant, to preach.*

Rom.

But 2. I pray *God*, *this ſilencing the Clergy* do not prove a *worſe Omen* then the *ſtarving* of your *Souls*, even the *darkening* of your *Souls* here, and the ſending of them into *darkneſs* hereafter, at the leaſt, *the Souls of your innocent Poſterity.*

For how ſhall they, *when the Orthodox and lawful Clergy are ſilenced from preaching*, ever learn to acknowledge the *Articles of their Faith*, and particularly that *one moſt neceſſary Article of the Trinity*, ſince there is *but one Logical Text in the whole Bible that proves it?* Many *Symbolical Texts* there are that

1 *Joh.* 5. 7.

ſhew

ſhew it, but only *one Logical Text*, I ſay, that proves it; And when we are *ſilenced*, both from *preaching* and *reading the Common Prayers*, in which *Book* the *Creed of Athanaſius* is the only *Piece* that expounds that *Logical text* of the *Bible*, (the *Heterodox Clergy* never or ſeldom troubling themſelves with that *Maſter-piece of Faith*) How ſhall your *Poſterity* learn to believe in *a Trinity in unity, and in an Unity in Trinity! God* divert it.

But if you obſerve *Gods works*, you will find them all, and amongſt them all, *his* Judgements to be done in *Number*, *Weight*, and *Meaſure*; when he reſolves to puniſh a *People* for their *crying ſins*, *He* commonly begins at their *Bodys*, and either divides their *Civil Governours*, as in the caſe of *Rehoboam* the *lawful King*, and *Jeroborm the uſurping King* of the *Jewes*; and with ſuch a *Civil Diviſion* commonly ariſes a *Spiritual Diviſion*, and the *loweſt of the People* are made, or make themſelves *Prieſts*, and wreſt the word of *God*, to *ſucceſsful Principles*; yet there was then an *Orthodox Prieſthood* remaining, to maintaine the *Purity of Gods Word and Worſhip*, and happy are the *People* that are converted then.

But if they go on ſtill, and ſide one with another, and having made an *Head*, juſtle out the *Truth*, and the *Prophets* may no more preach at *Bethel*, becauſe it was the *Kings Court*, nor in *Jeruſalem*, becauſe it was the *Metropolis*, the *Chief City*, and the *Kings Chamber*.

Though the *Judgment* of taking away *Kings* be heavy, (and we have felt it) yet the next is heavier, when the *Judgment* riſes ſo high, as to take away the *Prieſts* too; And therefore as the *Church* was wont to pray; *From Famine, Plague, Peſtilence, Battail, Murther and ſuddain death, Good Lord deliver us*: ſo anſwerably I pray now, *From ſuddain death, Murther Battaile*

taile, Peſtilence, Plague and Famine, but eſpecially, *From the Famine of the Word, Good Lord deliver us*: *Amos the Prophet* makes that the *greater Judgement*; and *God deliver you from it.*

For if any of you do think, there lyes no *Neceſſity* upon you to *hear us preach*; yet I think there lyes a *Neceſſity upon us, and wo be to us if we preach not the Goſpel*, That's the *Text*, and in it I obſerve;

1. *The Duty, To preach the Goſpel.*

2. The *Duty performer, Me*, to *me*; every lawfully ordained *Miniſter*, St. *Paul* was ordained thereunto; and therefore did it; and *we* that are *called* thereunto, muſt do it too.

3. Why muſt we do it? *Neceſſitatis Cauſâ*, for *Neeceſſity ſake?*

4. *What is that neceſſity?* Why beſides other *Neceſſities*, which I ſhall look upon, There is a *woful Neceſſity, if I do it not*; *Va mihi.*

When I have diſpatcht theſe, I ſhall by way of *Antitheſis* look upon the *Text* another way, not as it is in the *Bible*, but as it is in the *Alchoran*; *Neceſſity is laid upon me, and wo be to me if I do not preach the Goſpel.*

I begin with the firſt, The *Duty*, μὴ Εὐαγγελίζωμαι; and what *is the Goſpel?* Why this word *Goſpel* ſignifies two things; *Pars* 1.

1. *That Sacrifice*, which the *Heathens*, uſed to offer to their *Gods*, when they received any *good news* or *tydings*; In this *ſenſe Cicero* takes it, *O ſuaves Epiſtolas, Quibus Evangelium deberi frater, O ſweet Epiſtles! O excellent Letters, which I account worthy of an Evangel*; *i.e. Of ſuch a Sacrifice.* *Ad Attic.*

2. It ſignifies *the bringing of good news*; and here *Appropriatly*, it ſignifies *the glad tydings of our Redemption by Chriſt*: ſo ſays the *Angel*, *Fear not*, Ἰδοὺ γὰρ Εὐαγγελίζωμαι, *For behold I bring you glad tydings, i.e. Good news*, then which, there is, *Luke* 2.

there

there can be no better; For it is of a *Pardon* to a Condemned *Malefactor*, and it is not only to *one*, but to *All*, to *all you*, *To you in the City of David, the Royal City of the Anointed King, is born a Saviour, which is Christ the Lord.*

The *English Etymology* speaks as much; For it is therefore *Gospel, quasi Good-spel*, or the *Charm of the Soul*; *A Spell, a Charm*, like *Davids Harp*, or rather far better then it, *That drove the evil Spirit out of Saul only*; but *This, the Gospel drives the evil spirits of all our sins out of all our Souls.*

A *rare thing* then it is, and the *rarer* yet, if you but consider *whose Gospel* it is; It is sometimes called the *Gospel of God*, as in the *Epistle to the Romans*, because *He is the Author of it*; *Rom.* 1. 1. and sometimes it is called the *Gospel of Christ*, as in the same *Epistle*, because *he is the subject of it* sometimes It is called the *Rom.* 1. 16. *Gospel* both of *God* & *Christ*, not only to distinguish it from *Pharisaical Traditions*, which are but Doctrins devised by *Men*, but also to tell us, *It is the only means whereby we may be saved*; For if *Jesus* be the only *Name* under *Heaven, in whom we may be saved*, then the *Gospel of Christ* is the only *means* under *Heaven* *Acts* 4 by which we may be *saved*.

For it is the *Grace of God*, the *only free Grace of God*, so *free* that we *deserved* it not, that we *sought* it not, that we *desired* it not; No, *He was found of us when we sought him not*, says the *Isa.* *Prophet*, I indeed, *He found us when we* were so far from *seeking him*, that we *ran away* from him. If he had not *pursued* us, with an *Adam ubi es*, we had never answered with a *Deus ubi es tu*. *Gen.* 3.

For it is the *Truth of God*, the only *promised Truth of God*, which *He promised afore by the mouth of his holy Prophets, which have been since the world began*; as you heard not long since in *Luk.* this place, from a *Reverend and Learned Gentleman*, for which Dr. *H.* if there were no more worth in him, as there is much every manner of way, he deserves *Honour and Respect*.

For

Eph. Luk. For it is the *Counſel, the chief Counſel of God*, whereby *He predeſtinated us to be ſaved, To be ſaved from our enemies*, and *from the hands of all that hate us.*

Rom. 1. 17. For it is the *Power of God, the only emphatically revealed Power of God, for ſalvation unto every one that believeth, to the Jew firſt, and alſo to the Gentile.*

And the *grace of God, the Free grace of God, the Truth of God, the promiſed Truth of God, the Counſel of God, the Eternall Counſel of God, the Power of God, the only revealed Power of God unto ſalvation*, who will not that lawfully may *preach it*? who will, who dares deny them to *preach it*? but of that by and by.

In the mean time, *What is to preach?* It is not only *Docere*, to *Teach*, That may intend to make ſomething known, that was not known before, by a new way of *Illumination*, which might have proved happy to this *Nation*, if it had not been *Enthuſiaſted* and made known now by a pretended *Infuſion*, but indeed, a *Deviliſh Illuſion*; but it is *Prædicare, to Preach, i.e. To inculcate matters pertaining to our ſalvation, by an intended acquiſition after the old way*, in which they that walk are ſafe, if you will give credit to the *Prophet*.

A *new way* it was and dangerous, which *Diocleſian* took, when *Suſtulit Epiſcopos*, he took away *Biſhops*, the *Perſons* of *Biſhops*, whether by the *Hatchet*, or by the *Halter*, by *Fire and Faggot*, by *Men or Beaſts*, or by *Beaſts in the ſhape of Men.*

A *newer way* it was, and more dangerons, which *Julian* took when *Suſtulit Epiſcopatum*, when he took away *Epiſcopacy*, and the very *Office of Biſhops*, as a needleſſe thing, whether by *Sacriledge* or for *Avarice*, whether by *prophanneſs* or for *wantonneſs* having cloyed themſelves with that *Heavenly Manna*, or willing to glut themſelves and fill their *Purſes* with that *Aurum Tholoſanum*, and *Heavenly Treaſure.*

Sure

Sure I am as *Wiſe and Conſcientious a Lord*, as this latter *Age* brought forth, forbad his *Poſterity* to reap the *Firſt Fruits*, *Tythes* or *Holy ground*, for fear of an *after-clap*; and ſure I am, as *Wiſe and Pious a King* as the *Chriſtian world* ever had, who ſaid, *He had rather live on the Churches Almes, than violently take the* bread out of the *Biſhops and Miniſters mouths.* *E. Strafford.* Εικων Βασιλικη. pag. 103.

And therefore it is the *Neweſt* and moſt dangerous way, which ſome men ſince, at this very time have took, *O. C. with his Counſel*, when *ſuſtulerunt Clericatum*, They took away the *Execution* of their *Function* from the *Clergy*, *and muſſelled the mouths of all the Orthodox and Lawful Clergy of the Land.*

Would you ſee what belongs to this *New and Dangerous way of Diocleſians; to this Newer and more Dangerous way of Julians; to this Neweſt and moſt Dangerous way of Cromwell:* Take it in *Three Curſes*, *Gods Curſe*, *a Kings Curſe*, *and an Eccleſiaſtical Curſe.*

1. *Gods Curſe* is ſet down by *Moſes* thus, *Smite thorow the loins of them that riſe againſt Levi, and of them that hate him, that they may riſe no more*; It is *Gods Curſe, this*; and it is a *fearful Curſe*, *a Curſe for this life*, they dye *ſuddenly* or *violently*; So did *Diocleſian*; ſo did *Julian*; and it is a *Curſe for the next life*, they dye *Eternally*, without a great deal of *Repentance*, which *God Almighty ſend them whom it concerns.* *Deut.* 33. 11

2. *The Kings Curſe is King Jua's, Quiſquis hujus mea munificentiæ teſtamentum quovis deinceps tempore*, &c. and it is as ſad *Curſe*, for the ſenſe of it is, —— *Whoſoever, upon what cauſe or occaſion ſoever, ſhall rob the Church or Church-men, of what was collated upon them by his Royal munificence, let him be condemned with Judas, to the Flame of Hell*: But my *Zeal* is not ſo hot, and therefore I pray for them that are in this way gultty of *Juda's ſin*, *God Almighty give them both Juda's Repentance*, *Anno* 725. *Sr. Henry Spel.*

pentance, to make Reſtitution, and St. Peters Repentance to keep them from Confuſion.

Tit. Excom. 3. The *Eccleſiaſtical Curſe* is this, as it is recorded by *Raſtall*; *By the Authority of Almighty God, the Father, the Son, and the Holy Ghoſt, we excommunicate, accurſe, and from the benefits of our Holy Mother the Church, we ſequeſter all thoſe, that willingly and maliciouſly deprive or ſpoil the Church of her Rights; and all thoſe that by any craft, or wilineſs, do violate, break, diminiſh, or change the Church-liberties, and free Cuſtoms, contained in the Charter of the Common Liberties; we alſo excommunicate,* &c.

This is the *Eccleſiaſtical Curſe*, and *it is both a ſad and fearful Curſe*: But I am not for *Curſing*, I am for *Preaching the Goſpel*; and therefore I pray and ſay, *God forgive them who have prohibited the Clergy, the Lawful Clergy to Preach, and diſſolve that prohibition*; and till then, *whether it be fit to obey God or man*, judge ye, ſince *wo be to me if I Preach not the Goſpel, I.*

Pars 2. It is my *ſecond Conſideration*; The *Duty performer, me, I, wo be to me, if I, St. Paul perſonally, and every lawfully ordained Miniſter ſucceſſively.*

Act. 9. 15. *Act. 13. 2.* *Rom. 1. 1.* *1 Cor. 1.* *St. Paul was choſen to it; St. Paul was ſeparated to it; ſeparate me Barnabas and Saul, for the work whereunto I have called them; St. Paul was called and appointed to it*, and in this *Epiſtle* is the very ſame, *St. Paul called to be an Apoſtle of Jeſus Chriſt through the Will of God*: *St. Paul* himſelf, nor none other of the *Apoſtles* durſt *Preach*, until they were *called*; and being *called*, they durſt not but *Preach.*

They, the Apoſtles, in their Calling, had ſomething conferred upon them *perſonally, and peculiar to themſelves*; and ſome other things which *generally* concern all their *Succeſſors*, viz. *Biſhops primarily*, and other *Inferiour Prieſts, and Paſtors ſecondarily.*

They

They, the *Apoſtles*, had *an immediate Calling from Chriſt, in Perſon*; *Our Calling is, though not of men*, yet *by men*; *Theirs* neither *of men*, nor *by men*; They had an *Univerſal Miſſion*, an *unlimitted juriſdiction*, and an *Infallible Aſſiſtance of the Spirit*... *the gift of Tongues, to ſpeak ſeveral Languages*, and the *gift of Miracles*, to do many *ſupernatural works*.

And all theſe were *Extraordinary Privileges*, and did not out-live their *Perſons*, were not entailed to their *Succeſſors*; But the *Warrant* of their *Commiſſion*, and the *Work* of their *Commiſſion*, *generally and equally* belongs to *us with them*; None may uſurp the charge of a *Biſhop*, or *Inferiour Miniſter*, until a *Neceſſity* be laid upon them, and when *Neceſſity* is laid upon them, then *wo* be to him that lays it by, and *Preaches not*, or takes it off, and will not ſuffer him to *Preach*; But of that anone: In the mean time, I beſeech you give me leave, to commend unto you *two Leſſons*, of ſome, if not great *Importance*, and worthy of your Conſideration, and mine own.

Firſt, The *Author of all lawful Vocation to the Miniſtry, is the Lord Chriſt*; *Onely Chriſt*, I ſay, *Excluſively* to all men, not to the *two other Perſons* in the *glorious* Trinity, which all equally concur to this *External Work*; *God the Father placed in the Church, Apoſtles, Prophets*, Teachers, &c. *God the Holy Ghoſt commanded, ſaying, Separate me Paul and Barnabas for the Work whereunto I have called them*: *and God the Holy Ghoſt it was that ordained the Biſhop of Epheſus*: Indeed, To whom elſe can it belong? *The Harveſt is Gods*; *The Clergy are but Labourers*; and they may not go before they are called. *The Church is Gods Houſe*; *The Clergy are but Stewards in that Houſe*, and no man may dare to take that *Office* before it be given him. *Nota.* 1 *Cor.* 12. 28. *Act.* 13. 2. *Act.* 20. 28. *Mat.* 9. 38. *Mat.* 14 48

Secondly, *Miniſters of the Goſpel* muſt have their *Power* and *Placing* *Nota* 2.

Placing from Heaven; Nor is he now a *Lawful Miniſter* or *Meſſenger from Heaven*, who is not *ſent* and *called* by *God* and the *Church*; St. *Paul* in my *Text* did not intrude himſelf into this *Commiſſion*, he did not aſſume this *Holy Office*, until *Chriſt* laid upon him the *neceſſity to Preach*; and little leſs than *Antichriſtian* is he, that forbids ſuch to *Preach*.

The *Calling neceſſary* to every *Lawful Paſtor* at this day is *twofold*: 1. *One Inward from God*: 2. *Another outward from the Church*.

The *Inward Calling is that*, whereby *God* teacheth the *Heart* of a man with an *holy deſire*, to conſecrate himſelf to the *Service* of *his Houſe*, and enables him by *his Grace* to edifie his *Church* by *Word and Work*.

The *Principal Evidences* of this *Calling* are *two*: 1. The Teſtimony of a mans own *Conſcience*, that he enters not into *holy Orders* for any *Carnal or by-reſpects*, but *onely*, or *chiefly* to *honour God*, by his Labours: And ſecondly, a *Competent meaſure of Learning and Piety*, of *Zeal and Diſcretion*, of *Wiſdom and Elocution*, and ſuch other *gifts* as are requiſite to the diſcharge of ſo *high an Office*.

The *Reaſon* is plain; *Gods Sending and Gifting* go ſtill together; *He* ſends not to his *People* either *Headleſs or Heartleſs Meſſengers*, but *men of Science and Conſcience*; and when *He calls* us, he either *finds* us, or makes us fit for his *Service*.

A Miniſter groſly *ignorant*, or *Scandalouſly prophane*, goes upon his own *Errand*; *God* never ſent him, *Chriſt* never laid a *Neceſſity* upon him to *Preach the Goſpel*: *How can they Preach except they be ſent*, ſayes the *Apoſtle*? They muſt have *Skill and Power*, elſe they may not *Preach*; without *Skill* they cannot; without *Power* they may not: If they want theſe, they are of them whom *God* complains of by his *Prophet*, *I have*

Rom. 10. 15.

Jer. 23. 21.

not

not ſent theſe Prophets, and yet they run: But *God* enters not, nor entertains any *Voluntiers* into his *Clerical Army*; and *He* is ſo far from *accepting* or *appointing* that *Voluntary Service*, which they force upon him, that *He* ſeldom puniſhes any ſin more *Severely or Exemplarily* then this *ſaucy*, if not *Sacrilegious Intruſion*; *Uzziah*, though *a King*, for putting his hand to the *Incenſe*, and uſurping upon the *Prieſts Office*, was ſuddenly ſmitten with *Leproſie*; *Uzzah* was ſtruck ſuddenly dead but for touching the *Ark*, yes, but for peeping into it, 50000. *Bethſhemites died* of the ſame diſeaſe. 2 *Chron.* 26. 18. 2 *Sam.* 6. 6.

It is an *holy Function*, *The Miniſtry is*, and therefore muſt have a *holy Vocation*; *Chriſt* himſelf ſubmitted to this *Rule*; nor did *he Preach* until he was very ſolemnly ordained thereto *by a voice*, from *Heaven*; *He took not this Office upon him*, until *his Father called him*; nor did the *Apoſtles* until *Chriſt called them*. *Mat.* 3.

And this *Inward Extraordinary Calling* was enough for the *Apoſtles*; but beſides this *Inward Calling from God*, which may ſettle ones *Conſcience*, we muſt have an *External Calling from the Church*, and be *inſtalled* or *ordained* by *Publick Solemnity*, before we may adventure upon the *Exerciſe of this holy Service*; Our *Life* and *Learning* muſt be *gravely* and *duely* examined: The *Church of God muſt approve us*, and the *Hands of the Biſhop* muſt *ordain* us, and *admit* us; elſe we may not enter upon this *holy charge*: If we do, we can *unlawfully*, we go *unſafely*; and *wo be to them that Preach ſo*.

No man may take this honour unto himſelf, but he that is called of God, as was Aaron, ſayes the *Apoſtle*; whoſoever he be that thruſts himſelf into the *Miniſtry*, and runs into this *Office*, when the *Lord* hath not ſent him, as the *Prophet* ſpeaks, his own *Conſcience* will one day accuſe him, and *God* at the laſt Heb. 5. 4.

day

day will condemn him, when he shall say to him, *Friend, how camest thou in hither?* Who called thee into the *Ministry?*

He that enters in like *a Fox*, by the *Window of Craft and Subtilty*, as *Absalon* sought the *Kingdom* of his *Father*, under the *pretence* of *Justice and Humility*, may well fear, he shall dye like a *Dog*, because he that comes not in by the door of *lawful Admission*, is but a *Thief and Robber*.

If thou wouldst have thy *Calling* as *comfortable* to thee, as it is *Honourable* in it self, be sure to have a manifest *Approbation* by the *Imposition* of *Episcopal Hands*: That is thy *external Calling*, and an *Infallible Confirmation* of thy *Inward Calling*, by the *Illumination and Sanctification* of the *Holy Ghost*; and when thou hast both these, then look to it, *Woe be to thee, if thou dost not Preach*; which brings me to my *Third Consideration*, the *Reason*, *why we must Preach the Gospel.*

Pars 3. *Necessitas mihi incumbit*; *Necessity is laid upon me*; The word here used, is Ἀναγκη; and this word hath diverse signification, especially *two.*

1. *Affliction, Tribulation, Misery* or *Trouble*; so by Saint *Paul* in this *Epistle*, *I suppose then this to be good for the present Necessity*: *i. e.* Because the *Saints* are daily subject to many *Crosses*, and continually tosted up and down by *Punishments and Banishments*; *For this Necessity sake it is good, that they marry not in these dayes*; And so it is used by my *blessed Saviour*, Ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, *There shall be great distress in this Land*: *Distress*, rendred, *Necessity*; and therefore *Wo be to them that be with child, and give suck in these dayes*: And the *Reason* is, because θλῖψις *and* Ἀναγκη, *in the Greek Idiom*, are of the same signification: And *St. Augustine* in his *Annotations* gives us a very fair *Glosse* for it, saying, *Afflictiones ideo vocantur Necessitates, quod necesse sit eas usque*

1 *Cor.*7.26.

*Luk.*21.23.

In Ps. 25. 19.

ad

ad finem tolerare, ut ſalvemur; Afflictions are therefore called *Neceſſities*, becauſe there is a *Neceſſity* upon us to bear them to our lifes end, that we may be ſaved: But I do confeſs, This is not the ſignification of it in this place: For it is not a *Miſery*; no, It is a *Glory to Preach the Goſpel.*

2. Ἀναγκη is taken by *Antitheſis* and *oppoſition* to Ἑκών; 1 Pet. 5. 2.
So *St. Peter*, *Paſcite Dei gregem qui penes vos eſt, illius inſpectioni vacantes, non coactè, ſed Libenter*: Feed the Flock of *God* which dependeth upon you, caring for it, not by *Conſtraint* (or *Neceſſity*) but *Willingly* (or *Freely*:) and ſo *St. Paul to Philemon*, *VVithout thy mind I would do nothing*, that thy benefit ſhould not be as it were, Κατ' ἀναγκην, ἀλλα κατ' ἑκουσιον, *of Neceſſity*, but *VVillingly*: and ſo again here in my *Text*, *Neceſſity is laid upon me*; i. e. *I am truſted*, *I am commanded*: And ſo *I Preach* not Ἑκών, as a *Voluntier*, and a *man gifted*, but ἀκων, as a *Preſſed and Commanded man*; That which I do ἑκων, *Freely and Voluntarily*, is that I make not uſe of that *Power* which I have, to receive and demand *maintenance* from you for *Preaching* the *Goſpel* to you; and ſo *St. Auguſtine* expounds it, ſaying, *Potuit beatus Paulus ex Evangelio ſibi victimam quærere*; *Bleſſed Paul* might get his *Food* by *Preaching*; *Quod maluit operari, amplius erogabat*: In that he choſe to labour with his hands, he erogated the more, or did more in *Gods* ſervice, than by any particular precept was required of him: But that which I do ἀκων, of *Duty*, is that I *Preach* the *Goſpel*, becauſe the *Neceſſity* of a *Command* from God lyes upon me. *Philem.* 14.

I would to *God* an *Act of Parliament* did not lye upon us in theſe times, now another *Act of State* lyes upon us; *The Act of State forbids us to Preach the Goſpel*; *The Act of Parliament* (yet unrepealed) *forbids us to interfeer, or meddle*

with

with other Trades then Preaching, You, *And the laſt long Parliament thought, Preaching the Goſpel was work enough for any man to employ himſelf in; and therefore accounted it a great prudence to take all Acts of Magiſtracy out of the Preachers hands, and to diveſt them of being ſo much as a Juſtice of Peace.*

Now lay theſe together, *An Act of Parliament forbids us* to work with our *hands*, *An Act of State forbids us to preach with our Tongues*: What ſhall we then do? ſhall we ſtarve? No, *Divine Providence* running thorow the *Channels* of your *Charity* denies that; and bleſſed be that *Divine Providence* by our *Acknowledgments*; and may the ſame *Devine Providence* bleſs you for your *Charity*, by our *Devotions thorough Jeſus Chriſt*; and may the ſame *Divine Providence* too bleſs us with this remembrance, *That the Act which forbids us to preach*, is but a *humane neceſſity*, &, *The Act which commands us to preach* is, a *Divine neceſſity*: & therefore to put on the *Apoſtles* courage and reſolution, *Whether it be fit to obey God or man, let God and man judge: the rather, becauſe,*

Pars. 4. *Wo unto us if we preach not the Goſpel*, which is my fourth and laſt conſideration.

The *wo* here intended is the *wrath of God* here and hereafter; for this *ſin of Omiſſion* in the *Clergy*, *if they preach not the Goſpel.*

But what if this *wo* be encountred with another *wo*, *wo to us if we preach*, ſays *a man of power*; *Wo to us if we preach not* ſays the *God of power*; Now which of theſe *Powers* ſhall we *fear*, which ſhall we *obey*? Why the *Choice* will be ſoon made, if we look upon the *Differences*, 1. Of the *Powers*. 2. Of the *Woes*.

1. And firſt, *what Power is that*, which ſays, *Wo to us if we preach*? Why, It is but a *humane Power* at moſt; and if *lawful*, 'tis the *worſt* and *laſt* of *Humane Powers* too; For *Succeſſive* is the

the *firſt* and *beſt*, becauſe by way of *Inheritance*; *Donature* is the *ſecond*, and the ſecond beſt, becauſe by *Deed of guift*; *Elective* is the third, and better than the *fourth*, which is *Martial* and the laſt, and worſt: becauſe in the former three *God* ſhews a hand of *Mercy*; but in that of the *Sword*, *God* ſhews nothing but *Judgment*, or at beſt, *Juſtice*; Now ſo far as *Mercy* exceeds *Juſtice*: ſo far doth the *Title of Succeſſion*, of *Donation*, of *Election* exceed that of the *Sword*; and So far as the *Comparative* exceeds the *Poſſitive*, and the *Superlative* the *Comparative*: ſo far doth *Donation* exceed *Election*: ſo far doth *Election* exceed *Conqueſt*: and ſo far doth *Succeſſion* exceed them all; and the *Reaſon* of all is plain; *God* keeps the *Key* of *Succeſſion* in his own hand, *Clavis Uteri*, They Key of the *Womb* no hand can turn, but the hand of *God*. The other *Keys*, *Clavis Donationis*, the *Key of Donation*, *God* ſometimes rents out, to puniſh the peeviſh affections of ſome *Princes*; and *Clavis Electionis*, the *Key of Election God* ſometimes lets out, to puniſh the wantonneſſe of ſome Subjects; and *Clavis Gladii*, the *Key of Conqueſt*, *God* ſometimes farmes out, to puniſh the *Madneſſe of the People*.

Would ye ſee this exemplified? Look then upon the *Jewes* in *Rehoboams* time, and look upon the *Engliſh in King Charles* his time; The *Jewes* then thought *King Rehoboam loyns* too heavy; and therefore they made an *Election* of *Jeroboam*, never dreaming that his *little Finger* would be heavier, in the *Levies of Taxes* for the payment of *Soldiers*, to maintain his *uſurped Power*, and rayſing up the *baſeſt and loweſt* of the *People* to be *Prieſts*, and become their *Teachers*.

The *Engliſh* thought *Ship-mony* in *King Charles* his time, to be a *Tax unſufferable*, and therefore firſt ſet up *Eſſex*, and found out an eaſy way of *Exciſe*, and the *Fift* and *Twentieth* parts, and

a *Bankrupt Publick Faith*, to maintain a *Rebellious Army*; and when that would not do, they then ſet up a *New Modelled Army* under the command of *Fairfax*, with a *lighter burthen* of 60000 *li.* and 120000 *li.* the Moneth, to reduce the *King* to obedience; and then did *Cromwell* finely juggle him out, and gave himſelf by *deed of Gift the Protectordom of England*, which he hath fairly ſafe-guarded, by running it into a vaſt *Debt*, and *ſilencing the Orthodoxal Clergy*, for fear by their *Preaching* the *people* might be recovered of their *madneſs*, and cheriſhes in their room an *Anabaptiſtical Sect* to keep them ſtill in *Bedlam*; But in the mean time they forget *a Power which is in Heaven*, that will e're long laugh all theſe *powers of Earth* to ſcorn, and eſtabliſh *Him* whom by *Succeſſion* he hath aſſigned, to the *Crowns of England, Scotland* and *Ireland, King Charles II.*

But till then, *Wo be to us, if we preach*, ſays the *Humane power*; *Wo be to us if we preach not*, ſays the *Divine power*: and So you ſee which *power*, both by *Reaſon* and *Religion*, we ſhould rather obey: And now

2. You may ſee, which *wo*, either *Mans wo*, or *Gods wo*, we ſhould rather Fear.

1. The *wo*, which *Man* threatens us, if we *preach*, is the *wo of impriſonment*, and the *wo of baniſhment*; The *wo of impriſonment for three Moneths*, the firſt time we *preach*; The *wo of impriſonment for ſix Moneths*, the ſecond time we *preach*, and he *wo of baniſhment* the third time we *preach*.

Now, may not theſe *woes* be borne by us? Certainly they may, if we think upon *Joſeph* in his *Priſon*, or the *Jewes* in their *Baniſhment*; for *Gods hand* is not ſhorter now, than it was then, but *He* can *preſerve* us as well *in*, and *deliver* us as well *out of priſon*, as he did *Joſeph*. Nor is *his ear* heavier now than it was then, but *He* can as well *provide* for us *in*, and reſtore us from

exile;

Exile, as *He* did the *Jewes*, and bring us back as well as them, to re-build our *Church* and worſhip him with our former *Reveverence*, *Unity* and *Order*.

2. But the *wo* which *God* threatens us, *if we preach not*, is the *Wo* of the worſt *Goale*, *Hell*; the *Wo* of the *Baniſhment* from *Heaven*, and both theſe *Eternal*, from which their is no *Redemption*; and to bear which there is no *Ability*; *For who is able to dwell in thoſe everlaſting burnings?* *Iſa.*

But then, why do we not *preach the Goſpel?* Why *Beloved*, It may be we do; For the *Pulpet* doth not make a *Sermon*, or if we do not, It proceeds not from fear of either, the *Humane power* or *wo*; but becauſe we believe, *God will be pleaſed more with our Obedience, than Sacrifice.* Miſtake me not, I mean not *Obedience* to the *Power* which forbids us to *preach*, but *Obedience* to the *Providence* which hath made our *ſilence* our *puniſhment*; and alſo becauſe we *hope and pray* that *power*, which hath all things at his diſpoſe to *Reſtore King Charles the Second*, into the *Throne of King Charles the Firſt*, to *Reign as he did Juſtly and Mercifully*, not to be *Murthered as he was Barberouſly and Cruelly*: And then *Wo be to us if we preach not the Goſpel*; And as we believe and pray, ſo be it unto us for *Jeſus Chriſt his ſake*, *Amen*.

Anno Dom. 1656.

APOCALYPS. 14. 13.

Bleſſed are the Dead that dye in the Lord, from henceforth, even ſo ſaith the Spirit; They reſt from their labours, and their workes follow them.

THis *Book* is not *Apocrypſis*, a *Covering*, but *Apocalipſis*, a *Diſcovery*; and therefore may be lookt into: Were it *Apocrypſis*, a *Concealment*, It were only for *God*; For *ſecret things belong only to God*; But being as it is, *Apocalypſis*, A *Revealement*, or a *Revelation*, It is for *us*, and *ours*: *For things revealed belong to us, and to our Children.* *Dent.*

In this *Book*, I confeſſe, are *Multa Myſteria*, *Many Myſteryes*, and ſo not fit for *vulgar eyes*; But in it too are *Multa Hyſtoriæ*, *Many Hiſtorys*, and ſo fit for all *Eyes*; The *Myſterys* indeed are for the *Schools*; but the *Hiſtories* may be for the *Pulpit*.

My *Text* hath not one *jot* of *Myſtery* in it, It is all an *Hiſtory*, a *plain Hiſtory* for the *underſtanding*; For who *underſtands* not, *That they which dye in the Lord are bleſſed?* It is a *ſweet Hiſtory* for the *Affections*; For what more *deſired* then *Bleſſedneſſe*? And it is a *ſhort Hiſtory* for the *Memory*; For it conſiſts but of three parts, and who *remembers* not three? Thoſe three parts are theſe;

1. An *Affirmation*, or a *Propoſition*, *Beati abhoc tempore, poſthac, amodo, qui in Domino, Domini cauſâ moriuntur*; *Bleſſed henceforth are they which dye in the Lord*, or *for the Lords Cauſe*.

2. A

2. A *Witneſſe*, or a *Depoſition*, to juſtifie the *Truth* of the *Propoſition*, *Etiam, dicit Spiritus*, Even ſo ſaith the Spirit.

3. A *Comment* or *Expoſition*; *Quoniam requieſcunt a laboribus, et opera eorum ſequuntur eos*; They reſt from their labours, and their works follow them.

The *Propoſition* comforts *us*, *The Depoſition* aſſures us, *The Expoſition* enlightens it and us; For if any man ſhould ſay of the *Propoſition*, *Bleſſed are the dead which dy in the Lord*, *Durus hic Sermo*, This is an *hard ſentence*, who can underſtand it? why here is a *Gloſſe* to expound it and explain it; and the *Gloſſe* tells you, They are *doubly bleſſed*.

1. In *Deliverance and Relaxation*, *They reſt from their labour*. *Pars.* 1.

2. In *Reward and Retribution*, *Their works follow them*.

If the time confines me not, I ſhall *D. V.* ſpeak of each; And 1. of the firſt, *Bleſſed are the dead which dye, &c.*

Bleſſedneſſe is a large word, and compriſes all thoſe *Mercies* and *Favours* which appertain to this *Life* or the *next*: ſo we read in the *Pſalms*, *Bleſſed is the man that fears the Lord*; and that *Bleſſedneſſe* is as well *Earthly* as *Heavenly*; *His Seed ſhall be mighty upon Earth, Wealth and Riches ſhall be in his houſe*; There it is *earthly*, *His Righteouſneſſe endures for ever*; Here it is *Heavenly*.

But the *Bleſſedneſs* in any *Text* is not of this extent, It is not extended to the *Living*, and therefore is not *earthly*; It is reſtrained to the dead, and therefore only Heavenly; *Bleſſed are the Dead*, ſaith my *Text*.

And here again, leaſt any one ſhould quarrel with the *Text* and ſay flatly: It is falſe, becauſe of all *Terribles Death* is the moſt *Terribles*, and therefore ſaid *Mecænas*, *Facito debilem Pede*, *facito debilem manu vita dum ſupereſt*, *bene eſt*, Lay what Pain you

you will upon me? *Surſingle* me, with the *Collick*; *ſhackle* me with the *Gout*; *Torment* with the *Stone*; Lay all *Diſeaſes* upon me *Phyſicians* can name, let me but live and I care not.

Or leaſt any one ſhould wrong the *Text*, and make *Cleombrotus* his haſt, dye before he ſhould dye, *Preposterouſly*, and make away himſelf out of a *Conceipt* of being *Bleſſed*.

Or laſtly, leaſt any one ſhould make this *Text* an *enemy* to other *Texts*, and ſay, If the *Dead* are *Bleſſed*, then none are *Curſed*: Not *Cain* the *Brother-Killer*, nor *Judas* the *Saviour-killer*, nor *Ravilliac* the *King-killer*, but all are *ſaved*; The *Period* is not at *Mortui*, *Bleſſed are the dead*, but at *In Domino*, *Bleſſed are the Dead which dye in the Lord.*

To keep the *Text* from ſplitting upon any of theſe *Rocks*, I ſhall ſhew you in this part of it,

1. The *Subject*, *Mortui*, *Who*, *the Dead.*
2. The *Object*, *what*, *Beati*, *They are Bleſſed.*

And 3. The *Subject quallified*, and *reſtrained*, which of the *Dead* are *Bleſſed*? *In Domino*; *They that dye in the Lord*; *they are bleſſed.*

And yet becauſe of the *Order* of theſe words, I ſhall crave leave to ſpeak, 1. Of the *Object*, *Bleſſed*, and of it, as it is here reſtrained, to the next life, to the *Dead*, *Bleſſed are the Dead.*

14. 14. And what is this *Bleſſedneſſe*? *Bleſſedneſſe Compleat*, is the *Fruition* of the *Soveraigne Good*; no *Compleat Bleſſedneſſe* untill then; And what this *Soveraigne Good* is theſe two *Characters* tell us; *Optimum et Maximum*, *The greateſt thing*, and the *Beſt thing.*

1. *Optimum*

1. *Optimum* it must be; The *Best*; Else it will not *sistere appetitum*, *Give us content*; For enjoy a man what he can or will, either *Bona*, the *gifts* of *Fortune*, *Riches*, and such *External Blessings*; or *Meliora*, the *gifts* of the *Mind*, *Wisdom* and such *Internal Blessings*; yet the *Mind* is never content, until it have *Optimum*, the *Best*, which is the *Eternal Blessing*.

2. And as it must be *Optimum*, the *Best*, to give us *content*; so it must be the *Maximum*, the *Greatest*, else it will not *Implere appetitum*, and *satisfie our Desire*; For enjoy a man what he will or can, either *Magna*, the *great Chair of Priesthood*; or *Majora*, the *greater Throne of Majesty*; yet is the *Desire* never satisfied, (*Unus Pellæo juveni non sufficit Orbis*, *Alexander* wonted Elbow-room in a whole world) until it have *Maximum*, the *Fruition* of what is *greatest*.

The *Positive* is too *low*, whether it be *Bonum* or *Magnum*, *Good* or *Great*; For the *Good men* would be *Better*, and the *Great men* would be *Greater*; The *Yeoman* a *Gentleman* to be *Greater*, and the *Priest* a *Bishop* to be *Better*. And yet then, The *Comparative* is not *high enough*; For be he *Better* then the *Good* or *Greater* than the *Great*, yet we are not so *Good* or *Great* as we would be, until we enjoy both *Maximum* and *Optimum*, the *Best* and the *Greatest*; The *Best* to *content* us, and the *Greatest* to *satisfie* us.

And the *Reason* hereof is very plain, plain in that plain and old *Resemblance* of the *Mind* or *Heart* of *Man*; The *Heart* of Man is the *Greatest Figure*, and the *Heart* of Man is the *Best Figure*; For it is *Triangular*: Now, the *Bona* and the *Magna*, The *Good* and the *Great*, the *Majora* and the *Meliora*, The *Better* and the *Greater*, *Gifts* and *Places* are all but *Globular*; and therefore *Impossible* that any of them, being all

Globular

Globular and *Round*, ſhould *content* and *ſatisfie* the *Heart* of *Man*, which is altogether *Triangular* and *three ſquare*; Nothing can content *that*, but what is both for *Eminence* and *Circumference Triangular*: And ſo Nothing is, but onely that which is *Optimum & Maximum*; The *Beſt* and the *Greateſt*.

And now of whom may thoſe two *Attributes* and *Characters* be predicated? Who do enjoy *Him* in whom theſe two *Characters* meet? Surely none *below*, *For there is none that doth good upon the Earth*, ſayes the *Pſalmiſt*, *no not one*: Some *below* are *Comparatively good*, *Saints* in reſpect of *Sinners*, *Believers* in reſpect of *Infidels* are *good*; *Good* they, but none *Abſolutely good*; None ſo *good* as to be *Optimus*, but *God*; nor none but *Him* is *Maximus* neither; onely *God* is *Almighty*, and *All good*: *He* onely is *Omnipotentia* and *Omnibonentia*, *Omnipotence* and *Omnibonence*; *He* only is *Almighty* in *Himſelf*, and over *All*; He onely is *All good* in *Himſelf* and to
1 *Tim.6.* 15 *All*; and therefore onely *Bleſſed*, as the *Apoſtle* ſpeaks, or rather onely *Bleſſedneſs*, which *Bleſſedneſs* till we enjoy, we can never be, or be truely ſaid to be, *Bleſſed*.

But againſt this, there lye *two Objections*, *One* on *Gods* part, *propter Eſſentiam*, for *his Eſſence*, and one on our part, *propter Abſentiam*, for our *Abſence*.

Object. 1. On *Gods* part, the *Objection* is framed thus, *God* is *Eſſentia ſimplex*, A *ſimple Eſſence*; we are of a *Compound Nature*, and therefore *God*, becauſe *ſimple* as *He* is, cannot *ſatisfie* us, becauſe *Compound* as we are: This is the *Objection*.

Anſw. 1. And thus I anſwer it, *God is ſimply good*, but ſo that *He* is alſo *Manifoldly good*; *Innos eminenter*, *He* is a *Manifold Good to us*; *In ſe ſimpliciter*, *He* is a *ſimple Good* in *Himſelf*; *That* way *He* doth *ſatisfie* us, though *This* way *He* doth not *ſatisfie* us; and we are thereby *Bleſſed*.

On

On our part, the *Objection* is framed thus, *God* is in *Heaven*, *we* upon *Earth*, and therefore we cannot see *Him*, and therefore we cannot enjoy *Him*, and therefore we are not *Bleſſed*. *Object.* 2.

And I anſwer this *Objection* thus, It makes nothing againſt my *Text*, for my *Text* ſpeaks of the *Dead*, and ſayes, *They are Bleſſed*; and the *Dead* are not upon *Earth*, where they cannot ſee *God*, and live; but in *Heaven*, where they live, becauſe they ſee *God*; and therefore they are *Bleſſed*, becauſe they ſee *Him*, and enjoy *Him*, who is both *Optimus* and *Maximus*, *All-mightineſs*, *and All-goodneſs*. *Anſw.* 2.

But leaſt any *man living* ſhould think himſelf *unbleſt*, becauſe my *Text* aſcribes *Bleſſedneſs* onely to the *Dead*, I enlarge my *Anſwer* thus.

There is a *Twofold preſence* of *God*: 1. *In his Scepter*, and that is *gracious*, like *Ahaſhuerus's*: 2. *In his Throne*, and that is *glorious*, like *King Solomons*: *Gods Scepter is his Word*; *Here* we ſee *Him darkly*, and but *Darkly*, becauſe we apprehend *this Preſence* onely by *Faith*; *Gods Throne is his glory*, or *his Kingdom*, or *his Heaven of Heavens*; and *There* when we are (and *God Almighty* once bring us thither) we ſhall ſee *Him clearly*, even *Face* to *Face*. *Eſter.*

The *Preſence* of *Him* in *his Word*, though is be a *Dark*, yet it is a *True Sight* of *Him*, and the *Pledge* of a *Clearer* in *Heaven*.

For when we believe *in God*, *In God the Father*, *Son*, and *Holy Ghoſt*, we are then *Bleſſed* in the *Church Militant*, becauſe we have *Peace of Conſcience*, and are thereby aſſured, That therefore we ſhall be *Bleſſed* in the *Church Triumphant*, becauſe we ſhall *then* and *there* have the *Peace of God*.

When we believe in *God*, and conſider in *Him*, as our *Maker*, of *Nothing*, as our *Redeemer* from *Sin*, as our *Sanctifier*

against, as our *Preserver* from *Sin* and *Danger*, from the *Sin of Rebellion*, which was this *Day* acted to purpose, and from the *Danger* of *Rebels*, which for this *Days Rebellion*, will ere long be executed on them to the purpose; as our *Judge*, according to the *Clearness* of our *Hearts*, and *Cleanness* of our *Hands*, we are then *Blessed*, *Spe in Regno Gratiæ*, by *Hope* in the *Kingdom* of *Grace*, because we have the *Forgiveness of our sins*, and are thereby assured, that therefore we shall be *Blessed*, *Re in Regno Gloriæ*, by way of *Possession* in the *Kingdom of Glory*, because then we shall have *Everlasting Life*.

And this is the upshot of all *Blessednes*; And this *Blessedness* will not be had until we be *Dead*; nor can it be had, unless we *Dye in the Lord*.

2a. 1e. It is my next *Consideration*, my *Secunda Prima*, proposed thus, *Who are Blessed?* And disposed thus, *The Dead*; They are the *Subject* of this *Object*, The *Dead are Blessed*; and their *Qualification* is, *If they Dye in the Lord*.

1 *Tim.* 5. 16 By *Dead* here is not meant *St. Pauls Dead*, which he speaks of to *Timothy*, *The wanton Widow who is Dead whiles she lives*, *she* is not *Blessed*, because *Dead*, but therefore *Cursed*, because *she is Dead whiles she lives*; For howsoever *she* draws in the *Life of Nature*, yet *she* never *breaths out the Breath of Grace*.

And this I prove by those *three parts* which are the best *Indications* of a *Dead or Living Body*: The *Pulse*, the *Heart*, the *Mouth*; If a mans *Pulse* beat, If his *Heart pants*, If his *Mouth* speaks or breaths, we are sure he *lives*; but if all these are silent, and stir not, we conclude *He is Dead*.

1. Now for the *Pulse* of a *wanton Widow*, the *Pulse* of her *Soul*, her *Conscience*, If it beat at all, yet it beats *unevenly*, and out of *tune*, either too *high* by *Desperation* and *Presumption*,

tion, or else too low by *Security* and *Supineſs*; And by this we know *ſhe is ſick*; For the moſt part, *It* beats not at all; It gives no *warning before*, It ſtarts not at the *temptation to ſin*, It gives no *Remembrance after*, It checks not at the *Commiſſion of ſin*; and by this we conclude *ſhe is Dead*.

2. And ſo her *Heart* too; If that *pants* at all, It is after *ſenſual Pleaſures*, *and things forbidden*; like the *Harlots* in the *Proverbs*, *Come and let us take our fill of love*; *Broken Ciſterns that can hold no water*; It is not *after the Fountain of living waters*, like *Davids*, *Come and let us go into the houſe of the Lord*. Prov. Pſal.

3. And ſo her *Mouth* too; That ſpeaks not the *Language of Canaan*, and ſuch as becometh *Saints*; but the *Language* of *Aſhdod*, and ſuch as becometh *Devils*: By which it appears, *ſhe is Dead*, but not *Bleſſed*.

Nor by *Dead* here is meant thoſe *Dead* which *Chriſt* ſpeaks of, *Let the Dead bury the Dead*, i.e. The *Dead in ſin bury them that are Dead for ſin*; As elſewhere *He* ſpeaks to the *Jews*, *Ye ſhall dye in your ſins*.

And they that are ſo *Dead*, *Dead in their ſins*, while they *live*, or ſo *Dye*, *Dye in their ſins*, when they leave this *life*; They that give *ſin* leave to *reign* in them, while they are *here*, and over them when they depart *hence*; *They* that *obey* the *commanding power* of it *now*, and *ſink* under the *Condemning Guilt* of it *then*; *They* are not *Bleſſed*, though *Dead*, but *Curſed*; *Curſed in their finiſhing of ſin*, becauſe *that ſin brings* forth *Death*; as *St. James* ſpeaks: *i. e.* *Eternal Death*. Jam. 1.

But by *Dead* here is meant, not *Univerſally*, *All*, but *Indefinitely*, *Many*; Thoſe that *Dye in the Lord*: It is my next *Conſideration*, my *Tertia Prima*; And here I ſhall ſhew you firſt, *What it is to dye in the Lord*; by way of *Doctrine* and

Explication: And ſecondly, *How we may dye in the Lord*, by way of *Uſe* and *Application*.

Ja. 1 *a.* And firſt, *What it is to dye in the Lord?* Why, *To dye in the Lord*, or, *To dye in Chriſt*, or, *To dye in Faith*; (for all theſe are *Synonima*) is, either, *To ſuffer Death for Chriſt*, like a *Martyr*; or, *To end our life in firm Faith in Chriſt*, as a *Confeſſor*.

The *Romaniſts* contend earneſtly for the *Former*, and will have the *Text* to be underſtood of *Martyrs* onely; and ſo they take *In* for *Propter*, *To dye In the Lord*, is, *To dye For the Lord*.

Now be it, That the *Martyrs* are here *Specially* meant; yet ſure I am, That they are not here *onely* meant: For I do *Luk.* 16. not read, *That Abraham was a Martyr*; yet I read, *That he was Bleſſed in Heaven with Glory*; nor do I read, *That the* *Luk.* 23. *Thief upon the Croſs died* for *Chriſt*; yet I read, *That he was Bleſſed in Paradice with Chriſt.*

He, whoſoever he be, that doubts of the *Martyrs Bleſſed-neſs*, *His* that dyes *for Chriſt*, is ſcarce worthy himſelf to have any part *in Chriſt*; It is a thing ſo little doubted, That *Saint Auguſtine* ſayes, *Injuria eſt*, He does the *Martyr* wrong that prayes for him: For by praying for him, he doubts of his Salvation; and Chriſt himſelf ſayes, *He that looſeth his life for* *Mat.* *my ſake ſhall find it.*

And certainly, If he wrongs the *Martyr* that *prayes* for him, then he that *grieves* for him, wrongs him much more: For he either doubts of his welfare, or repines at his happineſs.

To ſee Clouds in the *Clergies* face for the departing of *our late moſt reverend Father in God*, *William Land Arch-biſhop of Canterbury*; To ſee Furrowes in the faces of the remaining *Greenvills*, *Smiths*, or *Boules*; To ſee water in the eyes of the ſurviving

ſurviving *Cavendiſhes*, *Lyndſeies* or *Gardiners*, To hear Plaints from the Tongues of the being *Bourcheris*, and *Yeomans*, *Tompkins* and *Challoners*? for the not being of their *Fathers*, *Sons*, *Brothers*, *Kindreds*, and *Friends*, is equally to doubt of their being *Martyrs*, and therefore *Bleſſed*, as of our *Enemies* being *Rebels*, and therefore *Murtherers*; which for mine own part, I no more doubt of either, then of ſucceſs in the *End*, or mine own *Salvation*.

It hath been queſtioned, I know, by the *Church-men* of *Rome*, *Whether Souldiers may be Martyrs*; and their *Reaſon* is, *Quia bonum Reip. licet maximum inter bona humana, non poteſt eſſe Cauſa Martyris, ſed ſolummodo Divinum*: Yet I know withal, It is reſolved by them again, *Quod bonum humanum efficitur Divinum, ſi referatur ad Deum, eſt Cauſa Martyris*: And if ever *Subjects* fighting and dying for their *King*, or *King* fighting and dying for his *Subjects*, did *Fight* and *Dye* for *God*, they did it of late; For of late, *Gods*, and the *Churches*, and the *Kings Cauſe* conſentred in one; The *King* endeavoured to maintain that *Religion*, and that *publick Service* of *God*, which *Gods* own right hand planted, and *his bleſſed Martyrs watered*, watered with their *Blood*; and therefore *bleſſed*, becauſe they have ſo done; *Etiam dicit Spiritus, ſo ſayeth the Spirit, bleſſed are the Dead which dye in the Lord.*

Aq. 2. 2. q. 124. Ar. 5. ad. 3.

Had it been onely to maintain the *publick Service of God*, eſtabliſhed by *Law*, even that alone would have made them *Martyrs*; For not a *Tittle* of it, but it was by the *Dictate* of the *Holy Ghoſt*; and I ſhould think my ſelf accurſed, if I were not able to maintain it; and would now, if it were not beſide my *Text* and *Purpoſe*; yet blame not my *holy Zeal*, if I do vindicate that *ſaving*-Book againſt the *Schiſmaticks* greateſt *Exceptions*: And that is in the *Office of Marriage*: That *Office* conſiſts

conſiſts of *Subſtance* and *Ceremony*; The *Subſtance*, *Prayer*, The *Ceremony*, a Ring.

Look you upon both, and firſt the *firſt Prayer* in that *Office*, It beſeeches *Almighty God* to bleſs the *Couple* to be married, *As Iſaac and Rebecca*; whence I argue thus:

This *Prayer* was dictated by the *Holy Ghoſt* to the *Compoſers* of the *Common Prayers*, or made by thoſe *Compoſers* without the *Dictate* of the *Holy Ghoſt*; But not by them, without *his Dictate*; Therefore by *his Dictate* to them.

If by *them* without *him*, then they would have made it according to *Humane Reaſon*, and ſo have ſaid, *bleſs* them *O Lord*, as thou didſt bleſs *Abraham and Sarah*, or as *thou* didſt bleſs *Jacob and Rachel*; and they had *humane Reaſon* for it: for *Abraham* was *Gods firſt Friend*, *Jacob* was *Gods great Favourite*: But ſayes the *Holy Ghoſt*, Not ſo, nor ſo; but let it be, *bleſs them as Iſaac and* Rebecca; and there is no *Humane* Reaſon for this, but a *Divine* Reaſon there is, and that is this, *Abraham* had his *Hagar* in *Sarahs* time, and this *Keturah* afterwards: *Jacob* had his *Leah*, his *Zilhah* and his *Bilhah*; but *Iſaac* had none but his *Rebecca*; and therefore ſayes the *Holy Ghoſt*, let it not be, *Bleſs* them *as Abraham and Sarah*, *Bleſs* them *as Jacob and Rachel*; for then people may be apt to think they may have many *Wifes* at once, if not ſome *Concubines*; but, let it be, *Bleſs* them as thou didſt bleſs *Iſaac* and *Rebecca*; let them know, *One man ſhould have but one Wife*, eſpecially at one time.

Then ſecondly look upon the *Ring*, The *Ring* muſt be *round* without *end*, and the *Ring* muſt be of *Gold* without *mixture*; ſo muſt the *Husbands* love be to his *Wife* perpetual, and to be terminated onely by *Death*; and withal his *Love* muſt be pure, and not given or imparted to any other, but to his *Wife* onely.

Cer-

Certainly therefore, *bleſſed* are they which *dye* in maintaining that *Service-book*, which can without *contradiction* father the very *Ceremonies* of it upon the *Holy Ghoſt*.

But add to this, *Obedience* to the *King*, *Unity* to the *Church*, *Liberty* to the *Subjects*, and many more commanded by *God*; and deny *He* that can or dare, *Bleſſed is William Land Archbiſhop*, for dying for the *Churches Unity*; *Bleſſed are Cavendiſh Greenvile*, &c. for dying for *Obedience*, and to keep the *Kings Crown upon his Head*; *Bleſſed is King Charles the firſt for dying for both, and to preſerve the Subjects Liberties.*

And if they are *Bleſſed*, why then do any mourn, as if they were *loſt*? But alas! *Nature will have her courſe*, and on *Gods* Name let it; but let *Nature* give you bounds to *Natures* courſe; *ſtillare volo, non currere*; let your *Eyes* drop *Tears* like *pretious water* out of a *Still*; not run like *common water* out of a *ſpout*: So ſaid *Seneca* from *Nature*.

Yes, *Nature* hath taught it not onely by *Speech*, but alſo by *Example*; what elſe meant that *Heathen Prieſt*, who ſo ſoon as he heard of his *Sons Death*, preſently put off his *Crown*, and vented his *Sorrow* by his *Tears*; but hearing withal, *That his Son died Valiantly*, he aſſumed his Crown again, and finiſhed his Sacrifice: So you B. hearing your Friends death, lay aſide your *Crowns* and melt your ſelves into *Tears*; but knowing, *They died for God, for the Church*, for the *King*, for the *Countrey*, for the *glory of God*, for the *Unity of the Church*, for the *Honour of the King*, for the *Lawes* of the *Countrey*, and that the *King* himſelf was *Murthered* and *Martyred* for all theſe: Put on your *Crowns* again, and finiſh your own *Chriſtian* courſe with *Joy*: Give not back, though you are but few: Fall not back, though *Gods*, the *Churches*, the *Kings*, and your *Enemies* have got the *Trophies*; you know not whether *God* hath cho-

choſen for his *Gedeon* a *Reſerve*, that his own *Glory* may be the greater, and your own *bleſſedneſs* as ſure by *Dying In the Lord*, as your *Friends* that have *dyed For the Lord*.

Their *bleſſedneſs* is not doubted, *They that dye For the Lord*, *They* that ſeal the *Truth of Gods VVord and Religion* with their *blood*: Nor *Catholique*, nor *Papiſt* call their *bleſſedneſs* into queſtion: They that were ſlain in the late quarrel: And certainly their *bleſſedneſs* too, your own, needs as little doubt, who are reſolved to *dye In the Lord*; you who lead a *holy life*, and believe *in the Lord Jeſus*, and will continue therein to the end, *They are, you are, bleſſed*.

For queſtionleſs *St. John is bleſſed*, though he died in his bed, and was but baniſhed, as you are, as well as *St. Peter*, though he died upon the *Croſs*, and was put to *Torment*, as our *glorious King*, and many of our *Friends* were: And it is to you as well as to them, to you that are but *Confeſſors*, as well as to them that were *Martyrs*, that *Chriſt* ſpeaks, *Come ye bleſſed of my Fa-*
Mat.25.34. ther, poſſeſs the Kingdom prepared for you from the beginning.

But this, for my part, ſhall make no quarrel between *Rome* and *England*, or *Amſterdam*; If they will yield to us in ſome *Subſtances*, we will eaſily yield to them in this *Circumſtance*, *Let them decline to the killing of Kings*, and we will ſoon yield, *That Martyrs onely are bleſſed*, and ſo by conſequence, *They onely dye in the Lord*: But with this *Proviſo*, That they take not, nor underſtand this word *Martyr*, in the common uſe of ſpeech, *& ſecundum vulgus*: For ſo it is one that ſeals his witneſs to the *Goſpel* with his *blood*, and ſuffers death *for Chriſt*; but in the *Grammar ſence*, *& ſecundum Cleres*: For ſo it means but a *Witneſs*, One that lives and dies *in Faith*; as the *Apoſtle* ſpeaks, *All theſe, Abraham, Iſaac, Jacob*, and many

many more, *died in the Faith*: i. e. *They were all Martyrs*, Heb. 11. 13. or, they were all *Witneſſes*, to the truth of *Chriſts Religion*, both in their *Life and Death*, *They died in the Lord.*

And thus you ſee, *what it is to dye in the Lord*; or who may be ſaid *to dye in the Lord?* Now for *Application* of this Point; *How may we dye in the Lord?* And that I ſhall tell you plainly and quickly. *Appl.*

If you would *Dye in the Lord, you muſt Live in the Lord*; *Live in him* you muſt by *a Faith* that *puriſies your hearts*, and then *Dye in him* you may by a *Faith* that *juſtifies your Souls*; Act. 15. 9. *Live in him* you muſt by the *Faith of water* to *Sanctification*; and then, *Dye in him* you may by the *Faith of Blood* to *Juſtification.*

We may not with *Balaam* deſire to *dye the death of the Righteous*, and live *Covetouſly*; but we muſt with *David lead the life of the Righteous*, and *dye Comfortably.* Numb.

If we would *dye in the Lord, and receive the end of our Faith, which is the Salvation of our Souls*, we muſt firſt *Live in the Lord*, by laying the *Foundation of Faith*, *by doing the Act of Faith*, and by *bringing forth the Fruit of Faith.*

1. *Fundamentum autem Fidei quid?* But what is the *Foundation of Faith?* Why it is *Cognitio Dei & noſtri*, the *Knowledge of God, and of our ſelves*; *The Knowledge of God the Father*, and our *Fall*; *He made us upright, and we found out many inventions*; *He made us in his Image, and we defaced it*: *The Knowledge of God the Son*, and our *Redemption*; we were 1 Cor. *loſt*, and *He ſought us*; we were *ſold*, and *He bought us*; we were *ſlaves*, and *He enfranchiſed us.*

The Knowledge of God the Holy Ghoſt, and our *Sanctification by Him*; *Such we were, Drunkards, Revilers, Fornicators*, &c. *But we are ſanctified by the Spirit of our God*: This 1 Cor. is the *Foundation of Faith*, and it muſt be laid by *Knowledge.*

2. *The Act of Faith*; and it muſt be effected by *Applying*. *Actus autem Fidei quid?* And what is the *Act of Faith?* Why it is *Fiducia*, *A perſwaſion that God the Father ſo loved me, that he gave his onely begotten Son for me*: *A perſwaſion that God the Son* ſo loved me, *That he came in the ſimilitude of ſinful fleſh, and for ſin condemned ſin in the fleſh*: A *perſwaſion* that *God the Holy God* ſo loved me, that *he hath baptized me into the death of Chriſt, and hath thereby made me the Temple of Himſelf, a Member of Chriſt, and the Child of God.* In a word, when I believe, *Though I am the greateſt of all ſinners, yet Jeſus Chriſt came into the world to ſave me.*

Joh. 3. 16.

Rom. 8. 3.

1 Tim. 1. 15.

3. *Fructus autem fidei quid?* And what is the *Fruit* of *Faith?* Why it is *Charitas*, Charity; *Charity to God by Prayer*; *Charity to my ſelf by Faſting*, and keeping my *Body* under; *Charity to the Poor by Almes*: Theſe, *Theſe are the precious Fruits* that grow upon the *precious Tree of Faith*; *Faith* believing in *God*, thorow *Jeſus Chriſt*, by the *Holy Ghoſt*, to be ſaved, does therefore pray to *God* againſt ſin, and keeps the *Body* under from ſin, and gives *Almes* to the *Poor*.

And when we do this, why then as *Chriſt* ſaies, *you ſhall know the Tree by his fruit*; we *live in the Lord*, and therefore we ſhall *dye in the Lord*.

The word of my *Text* is not, *Qui vivunt*, They which live, but *Qui exeunt*, They that dye in *the Lord*; Nor did I ſay this to deviate from my *Text*, but to tell you, How you may fulfil the *Text*, and *dye in the Lord*; and no way for this, but by *living in the Lord*, for otherwiſe the *Lord* may be ſaid to *Dye* in us; we cannot be ſaid to *Dye in the Lord*.

Nor yet did I ſay this, *That the man that lives not in the Lord*, cannot *dye in the Lord*: For *God* can fetch water out of the flinty Rock; but to tell you, That ordinarily, *Few dye in the Lord*, that do not firſt *live in the Lord*: They that *live in*

ſin,

ſin, may *dye in the* Lord, and ſuch a courſe may ſpeed: But it is a dangerous and indiſcreet part to venture a *Soul* upon ſuch an *hazard*: This courſe is ſure to ſpeed', *They that live in the* Lord, do alwayes *dye in the* Lord.

It is ſtoried that the *French* adjudged certain *ground* to the *Iriſh*, againſt the *Scotch*, becauſe *Spyders*, *Toads*, and ſuch *poyſonous Creatures* did preſently dye, if they were put there: So you may be your own *Judges*, and know to what *Maſter* you belong; If *ſinful luſts*, *words and works dye*, when they come upon the *Ground* of your *Souls*, you belong to the Lord; *He lives in you, and you ſhall dye in him.*

Once more, Would you *dye in the* Lord? Why then as *St. Paul* ſayes, *Dye daily*: i. e. *Maſter your Luſts*, *Subdue your Wrath*, *Humble your Pride*, *Reſiſt all Temptations*; *v. g.* more plainly.

Suppoſe *Covetouſneſs* were now breeding in my heart, and *Money* perſwaded me to become another *Judas*, to betray my *Soul*, my *Saviour*, my *King*, my *Countrey*: Yet remember it is but a ſad bargain I am about, *No profit to gain the whole world, and looſe mine own Soul*; And what I ſay of *this ſin*, *Mat.* I ſay of *all ſin*, Take them while *they are but little ones*, even but *Temptations*, and *daſh them againſt the ſtones*; Againſt the *ſtones of Mortification and Repentance*; *Obey the Precepts of God, and reſiſt ſin*; *Believe the Promiſes of God, and relye on Chriſt*, and ſo you ſhall *live in the* Lord; Continue in this *Obedience to the Law*; *Perſevere in this Belief of the Goſpel*; and though you do ſometimes fall, (and *God* forgive us all, for who falls not often?) yet *Riſe* again by *Repentance*, and at the Hour of your *Death*: Then fix your *Faith* upon the *Mercies* of *God* in the *Merits* of *Jeſus Chriſt*; and you ſhall *Dye in the* Lord; And *Dying ſo, you ſhall be bleſſed*; *Etiam ſic dicit Spirius*, For *ſo ſaith the Spirit.*

Pars 2. It is my *ſecond General*; I called it the *Witneſs* to aſſure the *Depoſition*, to confirm the *truth* of the *Propoſition*; and I muſt tell you, It is beyond all *exception*; *Etiam ſic dicit Spiritus*; *For ſo ſayes the Spirit.*

But of this I ſhall not need to ſpeak much; For I hope in *Chriſt*, There is no *Athiſt* here to deny the *Truth* of *God*, or of *his Word*; No *Schiſmatick*, or *Heretick* here, I hope, to deny *this Book of Revelation*, though penned by *St. John*, to have proceeded from *the Spirit*; Not any *Carnal*, or *Private Spirit*, not any *Giddy* or *worldly ſpirit*, but *the Holy and Bleſſed Spirit*; and therefore I forbear to proſecute *this Point*, and thank your *Piety* for ſaving me the *pains*.

Pars 3. Nor ſhall I dare to treſpaſs upon your *Patience*, in ſpeaking much of my *Third General*; *This Depoſitaries Expoſition* of the *Propoſition*; And yet leaſt I ſhould injure your *Expectation*, I ſhall venture upon a word or two.

If any one askes, wherein are the *Dead Bleſſed*, *They that dye in the Lord*, wherein are *they bleſſed?* Loe, *The Spirit* makes anſwer, and ſayes, *They are bleſſed two wayes*: 1. *In Relaxation*, *They reſt from their Labours*: 2. *In Retribution*, *Their Works follow them.*

They are *two Bleſſednesſes*, and *two ſuch Bleſſednesſes*, as this world cannot afford, *Eaſe and Glory* both; In this world, If ſometimes we have *Reſt* in our *Studies*, by *Divine Contemplation*, yet there we have no *Glory*; we are but *poor Schollars* ſtill: And if ſometimes you have *Glory* in the *Court*, by *Royal admiſſion*, yet there you have no *Reſt*, you are but *Obſerving Courtiers ſtill*: But in *Heaven*, *Both* you and we ſhall have *Reſt* and *Glory* both.

Ia. 32. *Job.* 14. 1. *Reſt*: When we are *born*, we are *born* to *Labour*, ſayes *Holy Job*; when we *dye*, we *dye* to *Reſt*, ſayes *holy John*, *If*

we

we dye in the Lord; Every man while he *lives*, hath *many Troubles*, ſayes *holy David*; even the *Righteous*; Every one, when *he dyes*, hath not many, hath not any *Comforts*; For *ſome are tormented in Hell*, ſayes *holy Abraham*; But the *Righteous* have many *Comforts*, ſayes *holy Iſaiah*; *The work of Righteouſneſs ſhall be Peace*; *The End of Righteouſneſs ſhall be Quietneſs and Aſſurance for ever.* Pſal. Iſa. 31. 17.

The *Righteous*, while he liveth, is troubled in his *Body* by *Diſeaſes*; In his *Soul* by *Temptations*; In his *Goods* by *Plunder*; In his *Name* by *Ignominy*: But when he is *Dead* he hath a *Quietus eſt* from them all; His *Body* feels no *Sickneſſe*; His *Soul* fears no *Temptation*; His *Goods* fear no *Miſcarriage*; His *Name* feels no *Reproaches*; *For he reſts from his Labours.*

Nor is this *Reſt* like *mans* in the *Night*, *Natural*, by *ſleep* from the *Sorrowes* of the *Day*; nor like *Servants*, every *Sunday*, *Ceremonial*, from the *Labours* of the *Body*; not yet *meerly* like *Chriſtians*, upon thoſe *Sacred Feſtivals*, *ſpiritual* from *ſin*; but it is *Eternal*, like that of *Angels*, from *ſin* and *ſorrow* both.

And here you are to mark, *That this Reſt follows Labour*: q. d. No *Labour* here, No *Reſt* there; If you *labour* not while you *live*, but *ſit* down to *Eat* and *Drink*, and *Riſe* up to *Play*, no *Reſt* when you *Dye*: And therefore *labour* here, *labour* after a *ſanctified Reſt* while you *live*, that you may enjoy a *Glorified Reſt* when you *Dye.*

And here again you may mark, That the *Allegory* of this *Word* compares *Death* to *ſleep* For as they that *ſleep*, *Reſt*; ſo they that *Dye*, If they *Dye in the Lord*, *Reſt*: The difference is onely this, *All that ſleep*, *Reſt*; *All that Dye*, *ſleep*, but *All do not Reſt*; ſome *Reſt* not at all: To make it hold in all to

you,

you, I beſeech you to mark one thing in our *Common Reſt*; we never *ſleep* ſo well at *Night*, as when we *work* hard in the *Day*: No Reſt to the *Labourers*: It is an old *Proverb*, and true: So, That you may *ſleep*, when you *Dye*, Reſt in that *ſleep*, I beſeech you again, and again, *To labour*, and to *labour* out the *Salvation* of *your ſoul*, though it be with *Fear* and *Trembling*, as the *Apoſtle* ſpeaks, That when you have *ſlept the night of Death*, you may Riſe in the *Morning* of your Reſurrection, to Reſt from your *Labours*, and have your *Works follow you*.

Phil. 2. 12.

2*a*. 3*a*. That's one *Bleſſedneſs* of the *Dead mans*; *his* Relaxation, *He reſts from his labours*: And this is another, *His works follow him*: For by this *Phraiſe* is meant Reward, becauſe *God rewards us according to our works*.

But here you muſt take heed of *Popery*: It is not for the *merit of our works* that we are *rewarded*, but by the *Mercy* of our Rewarder that *our works follow us*.

We preſs *Good works* as hard as they; They are *neceſſary*, and ſo *neceſſary* to *ſalvation*, that without them we cannot be *ſaved*: For how ſhall *They follow us*, if we have none of them?

But they do it to make their *Proſelytes proud*: *We*, to make you and our ſelves *Fruitful*: We are *Trees*, and the *Husband-man* is not beholding to the *Tree*, if it bears him *Fruit*, when he hath beſtowed much *coſt* upon it: It is the *Duty* of a *Tree* to bring forth *Fruits*, and it is the *Duty* of *Chriſtians* to bring forth *Good works*: For that the *Tree* is ſpared from *Burning*, and ſuffered to continue in the *Orchard*, becauſe their *Fruits* follow them from Year to Year: And for this, we are ſpared from *Hell*, and ſuffered to enter into the *Joyes* of *Heaven*, that our *works may follow us* from *Generation to Generation*, for *Ever* and for *Ever*: The *Tree* by his *Root* is entitled to the *Orchard*,

Orchard, but by his *Fruit*, it hath *Poſſeſſion* of the *Orchard*: And we by our *Faith* have *Dominion*, a *title* to *Heaven*; but by our *Good works*, we have *Poſſeſſionem*, i. e. *Pedis Poſitionem*, the *Poſſeſſion* of *Heaven*.

Labour therefore for *Faith*, that as *Abraham* by the *Promiſe* of *God* had a *Title* to *Canaan*, ſo you by *Faith* in the *Mercies of God* may have a *Title* to *Heaven*: But let this *Faith* *Travel* with, and bring forth *Good works*, that as *Abraham* by his *Travel* took *Poſſeſſion* of *Canaan*, ſo you by your *Good works* may take *Poſſeſſion* of *Heaven*.

One thing more for the *Neceſſity* of *Good works*, It is here ſaid, *They follow you*: It is to let you know, *They are your Servants*; and therefore you muſt cloath them with *Good Liveries*, ſuch as may do you *ſervice* and *credit* both: For if they be of a *Courſe Wool*, or a *Falſe Dye*, They will do you neither: Let your *works* then be *ſincere*, i. e. *ſine Cera*, without any *Wax* or *Gum*: Let your *Works of Piety*, *Prayer* and *Faſting*, be without *Hypocriſie*: Let your *VVorks of Charity*, *Almes* and *Benevolence*, be without *Vain-glory*: Let your *VVorks of Loyalty*, your *Armes*, in bringing home *King Charles the ſecond*, And puniſhing the *Murther* of that *Bleſſed Martyr*, *King Charles the firſt*, be without *ſelf-ends*: Do none of theſe to be ſeen of *men*, but in *ſecret*, *That your Father which ſeeth in Heaven, may reward you openly*. *Mat.*

And an *open Rewarding* you ſhall have: For *Angels* and *Devils*, *Heaven* and *Hell*, *Saints* and *Reprobates* ſhall ſee you follow the *Lamb*, to the *Glory of God*; and they ſhall ſee *your works follow you*, to the *Glory* of *your ſelves*.

This, *This* is the *Bleſſedneſs* of them that *Dye in the Lord*, and of the *late King*, and all his *Souldiers* who have *Dyed for the Lord*: And now what *greater Bleſſedneſs* can there be than

this?

this? For here is *Reſt*, and here is *Glory*; *Reſt from your Labours*, and *Glory in your Followers.*

Nor do you tarry long for this after your *Diſſolution*, though the *Papiſt would* have it ſo to maintain their *Fire* of *Purgatory:* Nor can you blame them for it; for if it be once quenched, it will preſently ſtarve the *See* of *Rome*, and make the *Kitching* in *St. Angelos Caſtle* very cold: But *St. John* ſaies, It is *Amodo*, *Immediatly*, *Henceforth*, ſo ſoon as ever the *Soul* is gone out of the *Body*, By and by, *the Body reſts from ſickneſs*, and all *External Labour*, *The Soul reſts from ſin*, and all *Internal Labour*; and *both their works follow them*, till at *Doomes-day*, *They ſhall both be reunited*, and *Crowned with Eternal Glory*, *to follow the Lamb whereſoever he goes*, *Even ſo ſaith the Spirit*: And ſo may *He* ſay to us now, by the *Aſſurance of Faith*, that then we may have it by the *Aſſurance of Fruition*, *thorow Jeſus Chriſt*: *Amen*, *Amen*, *Amen.*

Anno Dom. 1657.

PSALM 106. 29.

Thus they provoked him to Anger with their own Inventions, and the Plague brake in upon them.

NOW I have read the words, you may happily think, It is ſuch a *Plague*, as ſometimes reigns in this *City*; *The Plague of Peſtilence*: But I think not ſo.

For though every *Peſtilence* be a *Plague*, yet every *Plague* is not a *Peſtilence*: All the *Plagues* of *Egypt* were not *Peſtilences*: And the *Plague* ſpoken of in my *Text*, was, *Occidat*

uni-

unuſquiſque proximos ſuos, qui initiati ſunt Baal Peor, Slay ye every one his Brother, that were joined to Baal Peor: as you may read in the *Hiſtory*. Num. 25. 5

And is not there *ſuch a ſin*, or *ſuch ſins* amongſt us? Have not we found out ſuch *Inventions*, which have *provoked God* to inflict *ſuch a Plague* upon us?

For from *Moſes* in the *North*, and from the *Seventy* in the *South*, there came out many ſuch *Edicts*, as ſaid, *Occidat unuſquiſque*, *Kill and Slay*.

And this was, you know it was, I and *God* knows it was a *Plague*, a very great *Plague*; *God* have mercy upon us and at laſt divert it.

Divert it O *God* altogether, or at leaſt, *O God*, from *Occidat unuſquiſque Proximos ſuos*, into *Occidat qui jure poteſt Ad inventores*: Let it not, O Lord let it not longer be, *Slay every one his Neighbour*: But let it be, *Let that Magiſtrate, King Charles the ſecond, to whom thou haſt by Birth deſigned the Sword of Juſtice, puniſh them, who unjuſtly took the Sword of Juſtice from King Charles the firſt, and more unjuſtly with the Sword of Injuſtice chopt off his head, and provoked thee with their own Inventions, whereby a Plague is broken in upon us.*

Thats the *Text* for this *Anniverſary* 1657. wherein you have obſervable, *two parts.*

1. *A provocation in the firſt words*; *Irritaverunt eum adinventionibus ſuis*, They provoked God to anger by their own *Inventions.*

2. An *Execution upon that Provocation in the laſt words*; *Et irruit in eos Plaga*, *And the Plague brake in upon them.*

In the *firſt*, *The Provocation*, I enquire, 1. *Qui*, *the Perſons provoking*, They: 2. *Quis*, the *Party provoked*, God: 3. *Quo*, The *means whereby they provoked God to Anger*, Their own *In-*

ventions; *They provoaked, God to Anger by their own inventions.* In the *second*, *The Execution*, I enquire, 1. *Quid*, *What this Plague is?* 2. *Quid fecit? What this Plague did?* *Irruit*, *It brake in upon them.*

Or, to fit my parts to the *meaneſt Capacity*, and that the *Greeneſt Cloak-man* may as well carry away the *Sermon* as the *graveſt Gown-man*: I propoſe my parts by *Queſtion*, thus:

1. *Who provoked?* *They.*

2. *Whom did they provoke?* *God.*

3. *By what did they provoke God?* *By their owne Inventions.*

4. *What was the fruit of this Provocation?* Or, *What did they get by all this?* *The Plague brake in upon them.*

Of theſe, and each of theſe, may I by *Gods* bleſſing ſo ſpeak, and you ſo hear, and you and I, and all of us ſo repent of our own *Inventions*, whereby *God* hath been *provoked*, that the *Plague* which *hath a long time brake in upon us*, may be caſt out from us *thorow Jeſus Chriſt*, *Amen.*

Pars 1. I begin with the *firſt*, *Qui*, *who provoked*; *They.* And who were *They*; Why? *They* were not onely *Fax populi*, *The Dreggs and Skum of the People*, though they began it by *Tumults*; but, *They were alſo Flos Populi*, *The Cream and Flower of the people*, who did not ſuppreſs thoſe *Tumults*; *One*
Num. 25. 14 amongſt the reſt was *Zimri*, the *Son of Salu*, a *Prince* of a *chief houſe* amongſt the *Simeonites*: Not onely the *common people* therefore, but alſo the *Princes* of the *people*: Not onely the *Moabites*, who knew not *God*; but alſo the *Iſraelites*, who entred into *Covenant* with *God*; and amongſt them, *They* the *Chiefeſt*, ſo well as *They*, the *Meaneſt*; and therefore it
Num. 25. 4. is ſaid, *Tolle omnes Principes, ſive Primarios*, *Take all the Heads or Chief of the People, and hang them up before the Lord, againſt the Sun.*

Such

Such *weakneſs* in *them*, The *beſt* of the *People*, that *They* may fall into *ſin*, and *provoke God*, as well as *ſuch wickedneſs* in *them*, the *worſt* of the *people*, who do nothing elſe but *ſin*, and *provoke God*: Ever ſince *Adam* brake the *Covenant* with *God*, *there is none righteous, no not one*: None ſo *Spiritual*, but that he is in ſome part alſo *Carnal*, None ſo much bent to pleaſe *God*, but that he may, if ſometimes he doth not, *provoke God*; *Homo enim eſt, & habet mutabilem naturam*, ſaies *Theodoret*, though he be *Regenerate*, yet he is a *man*, and therefore hath a *changeable and mutable condition*: To day *Clean*, and in the *State* of *Grace*, to morrow *Foul*, and in the *State* of *Wrath*; *Senſu ſaltem ſuo*, In *his own Senſe* and *Apprehenſion* at leaſt.

Let it go for *Truth*, *A juſtified man ſhall never fall from the Grace of God*; *Fall Finally*, *Totally* and *for ever*: Yet as *true* it is, *ſuch a man may fall*, *fall for a time*, and *Partially*, and thereby *provoke God*.

It is not long ſince, That there was no *perverſeneſs* in *Iſrael*, nor *Iniquity* in *Jacob* for *God to* ſee; It is but in the 22. *Chapter* of the *Book* called *Numbers*; and yet in the 25. *Chapter*, There is ſo much *Iniquity* and *Perverſeneſs*, that thereby they *provoked God*. *Num.* 22. 21 *Num.* 25.

I could tell you the like of this *Age*, It is not long ſince, but *Anno* 1641. that that *Nigrum Parliamentum*, promiſed by their old *Oath of Allegiance*, to make *King Charles the firſt*, the moſt *glorious King*, that ever *England* enjoyed, *Feared* abroad, and *Loved* at home: A while after, in *Anno* 1642. they ſung another *Song*, and by a *New Covenant*, and all that is curſed, made him *inglorious* both at *home* and *abroad*, and left not, until they had made him ſhorter by the *Head*; and whereby *they provoked God*.

Poſſe peccare, *A Poſſibility to ſin* is the *Portion* of every *mortal man*: He that ſtands, may fall; For we all walk in the midſt of ſnares, ſaies *St. Jerome*, and therewith cenſured ſome *Hereticks* of old; and they were like ſome *Schiſmaticks*, if not ſome *Hereticks*, that live now: They ſay, *A righteous man* is ſuch a *Tree*, as can bear no *bad fruit*; but can they ſhew a *Tree*, that did never bear an *untimely fruit*, that did never bear an *unkindly fruit*? Was there ever *Tree*, that was never *blaſted*? Never *blaſted* either in the *Bloſſom* by *Wind*, or in the *Bud* by *Hail*? Then may they ſhew a *man* who is ſo oft compared to a *Tree*, that did never *ſin*, that did never *provoke God*.

In Galat. 6. 1.

But all men have *ſinned*, The *Faithfulleſt Abraham*, The *Meekeſt Moſes*, The *Strongeſt Sampſon*, The *Holieſt David*, The *Wiſeſt Solomon*, The *Confident'ſt Peter*, The *Zealouſeſt Paul*; And which of you that overcome a *Temptation to day*, and thereby *pleaſe God*, may not fall under a *Temptation* to *morrow*, and thereby *provoke God*; *They did*; The *very beſt of the People*; *They*.

In Cal. 6. 1. *Docet hic locus*, ſaies *Eſtius*; upon another place, *homines etiam ſpirituales non eſſe de ſua ſtabilitate ſecuros*: The *Apoſtle* teacheth, That even *ſpiritual men* may *ſin*; and therefore no man ought to be ſecure: But he is a *Jeſuit*, and happily you will not believe his *Reſolves*.

Reſp. 7. ad Cap. Fir. But *Proſper* may happily be believed; and ſaies he, *Ex regeneratis quoſdam relicta fide*, &c. We ſee by many lamentable Examples, that ſome *Regenerate men* have forſaken *Faith* and *good manners*.

And ſaies *St. Auſten*, *Licet ſancti de ſuæ perſeverantiæ præmio certi ſunt, de ipſa tamen perſeverantia reperiuntur incerti*; *They*, the *Heads of the people*, the *Holieſt of the people*, are ſure of a *Reward* if they *perſevere*, but they are not ſure to

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perſevere: *They* that *repented yeſterday*, and cryed *God mercy*, *provoked God to day* by *new Inventions*.

And ſo the *Catholick Doctrine* is as it was, *Nec beatum dixeris quenquam ante mortem; quamdiu enim vivimus, in certamine ſumus; & quamdiu ſumus in certamine nulla certa eſt victoria*; Call no man *bleſſed* before his *death*, for ſo long as we are here, we are in a *warfare*, and ſo long as we are *fighting* in a *war*, we are not ſure of the *Victory*.

In a word; *this* Pſalm was penned, partly to tell *Gods people* of their *labile condition*, *that they may provoke* God; and partly to tell them again, *How to appeaſe* God, *being provoked*.

They did, *They*, *Principes populi*, *The beſt* of them; and therefore *we may*, *the beſt* of us; For the *beſt* of us do but walk in the ſame *world* they did; and this *world* is no better to us, than it was to them: A world of *Provocations* to us, as it was to them, whereby we *provoke* God, as *they did*.

If here be a *Covetous Achan*, the *Devil* provokes him with a *Wedge of Gold*; *He* ſees it, *He* takes it, *He* ſteals it; and by that *Invention* of *theft* he provokes God. Joſh.

If there be an *Ambitious Abſalon*, the *Devil* provokes him with a *Crown* of *Gold*, and to atchieve it, he inſinuates into the *Subjects hearts*, promiſes them *Priviledges*, *Immunities*, a *clear* and *free* paſſage of *Juſtice*; So *He* aſpires, *Rebels*, and *provoke* God by that *Invention*, until ſome 20000. of his *Confederates* be ſlain with the *Sword*, and himſelf hanged on a *Tree*. 2 Sam.

If there be a *Voluptuous Sichem*, the *Devil* provokes him by a wandring *Dinah*; *He* luſts after her, *He* lies with her, and provokes God by that *Invention*. Gen.

If there be a *Potent David*, the *Devil* provokes him by a *Multitude* of *Subjects*; *He* Numbers them, *He* boaſts in them, 2 Sam. 24.

and

and *provokes God* by that *Invention*, until 70000 be ſlain by the *Peſtilence*.

If there be a *Wiſe Solomon*, the *Devil* provokes him by a *Multitude of Wives*; *He* loves them, *They* turn him to *Idolatry*; and he *provokes God* by that *Invention*, until Ten parts of his Kingdom be loſt.

And as theſe did, ſo which of us, the beſt of us all may not *provoke God*, either by *Avarice*, or *Ambition*, or *Idolatry*, or *Luxury*, or *Self-confidence*, or *All*?

Appl. 1. We may, Thats out of doubt; For they did; And do not we too often? *God* knows we do: The *juſt man fall ſeven times a day*; and *ſeven* to *one*, if in one of thoſe *ſeven*, hee *provokes* not *God*: But we miſerable Wretches, *God* have mercy upon us, fall 70 times 7 times; and 70 to 7, if in 7 of thoſe 70 we *provoke* not *God*: Now, becauſe we may, we muſt be *fearful*, and *fearful* that we may not *provoke him*; Becauſe we do, we muſt be *Humble*, and *Humble under the mighty hand of God*, that *He* may deliver us from the *Executions* of our own *Provocations*; and *Careful* we muſt be too, leaſt we be overtaken with another *Provocation*.

Cor. *He that thinks he ſtands, videat né cadat, let him take heed leſt he falls.* It is the advice of the *Apoſtle*, and better advice we cannot follow; and did we follow this advice as we ſhould, we ſhould not *provoke God* ſo often as we do, nor continue in our *provocation* ſo long as we do.

When therefore thou haſt robbed thy *Neighbour* by *Theft*, or deceived thy *Cuſtomer* by *Trade*: when thou haſt reſiſted thy *Superiour* by *ſawcineſſe*, or oppreſſed thy *Inferiour* by *Imperiouſneſſe*: when thou haſt fooled thy *Neighbour* by *Drunkenneſſe*, or beaſted thy *Neighbours Wife* by *uncleanneſſe*; Thou haſt *provoked God*, highly *provoked God*; Continue not in theſe *provocations*,

cations, leaſt *God provoke* the *Devil* to carry thee into *Hell*; but *humble* thy ſelf, *Faſt* and *Pray*; *Puniſh* thy *Fleſh*, Afflict thy *Soul*, and beſeech thy *God* to be appeaſed and forgive thee; and Ten to One if *God* forgive thee not in the Name of *Jeſus Chriſt*.

But if thou haſt not yet *provoked God*, and ſo needeſt not to *humble* thy ſelf; Why yet remember, *They did*, *they* as good as thy ſelf: and therefore, *Thou* mayeſt, and be *fearful* that thou mayeſt not. Do not ſay with *Peter*, Though all men forſake *Chriſt*, yet thou wilt not forſake him; For thou readeſt how ſhamefully, and how ſoarly he did forſake him. Luk. 22.

If thou heareſt a man of *God* ſay, as *Eliſha* did, Thou mayeſt commit theſe and theſe *ſins*, *ſet on fire ſtrong holds*, *ſlay young men with the ſword*, *daſh children in pieces*, *rip up Women with childe*; Do not thou ſay as *Hazael* did, *Thou wilt not*; For he did, and thou art a man as he was; and it is *Gods* mercy, if thou *provokeſt* not as he did. 2 *Reg.* 8.

Whoſoever thou art, whatſoever thou art doing, be not *ſelf-confident*, but *Fear*; If thou art *praying*, *Fear*; leaſt thou be diſtracted, and ſend up one *ejaculation* to *Heaven*, that *God* would faſten thy *intention*, and quicken thy *Devotion*, that thou mayeſt not ſin whilſt thou prayeſt againſt ſin, that thou mayeſt not *provoke* by *ſinful prayers*.

If thou art *Trading*, Traffick to *Heaven*, that thou mayeſt not deceive thy *Neighbour* by *buying* or *ſelling*. If thou art *Drinking*, *Fear*, the next *Cup* after the *Cup* of *Recreation*: It commonly *provoks* to a *Cup* of *Madneſſe*; If thou art in the *Company* of *Women*; *Fear* the next *Kiſſe* after the *Kiſſe* of *Salutation*; It proves too oft an undeniable *Tentation*.

Do not run into the *Peſt-houſe* upon the *preſumption* of an *Antidote*: and becauſe thou haſt *prayed* this *Morning*, and doeſt

pleaſe

pleaſe *God* now, this *Noon*, yet do not at *Night* take *poyſon*, becauſe thou haſt formerly taken a *Preſervative*; Do not ſay, Thou wilt not *provoke God* all *day*, For *they* whom *God* had *bleſſed* in the *former Chapter*, *provoked God in this*; *They provoked God.*

It is my *ſecond part*, wherein I muſt reſolve this *Queſtion*,
Pars. 2. *Whom did they provoke?* and it is reſolved, *God*: *Provocaverunt Deum*: or *Irritaverunt Deum*; It is an hard word, *This*, and it is a ſtrange word, *This*; *To provoke God*, *A hard word*; *To provoke God to wrath*, *a ſtrange word.*

Had it been *vocaverunt*, *They called to God*, or had it been *Invocaverunt*, *They called upon God*, It had been a *Devout word*, and a *work of Devotion*: or had it been *Revocaverunt*, *They recalled themſelves* *They revaoked their own deeds and renounced their own waies*, It had been as *good* as *good* could be; but being as it is, *Provocaverunt*, *They provoked God*, It is as *bad* as *bad* may be.

For it is as much as to *challenge God* to fight, and to *defy him* in the *Battail*, and to *inſult* in that diſhonour they did *him*; and whoever did ſo, but he was a looſer by the bargain? For *ſo God himſelf comments upon the word*, and gives it ſuch a *conſtruction*, ſaying, *Do they provoke me to wrath, and not rather themſelves to*
Jer. 7. 19. *the confuſion of their own faces?* Such a *hard word* it is, *To provoke God.*

And it is a *ſtrange word too*, *To provoke God to wrath*, is, *ſtrange* that *God* ſhould be *provoked* at all, and *ſtranger* that *God* ſhould be *provoked to wrath*; *ſtrange* that *God* ſhould be *provoked at all*; For *Ego Dominus et non mutor*, *I am the Lord, and I change not.*
Mal. 3. 6. And if *He* be not *changed*, how can he be *provoked*? For he that is *provoked* commonly takes *Weapons* in his *Hands*, *Furrows* into his *Brows*, *Fire* into his *Eys*, and *Revenge* into his *Heart.*

True,

True it is ſo with *Man*, He is *changed* when he is *provoked*, and puts on thoſe *Addreſſes*; but it is not ſo with *God*, *He* is not *changed*, when *He is provoked*; Our *ſins* do *provoke him*, but our *ſins* do not *change him*; No, *He is provoked*, and *we are changed*. *v. g.*

A *man* ſtares upon the *Sun*, and would out-face it: In the end his *Eyes* are ſcortched, and he cannot ſee himſelf; Here is a *change*, not in the *Sun*, but in the *Man*: The *Sun* would have helpt his *Eyes* to ſee, if he had been modeſt; but *provoking* the *Sun* with too much *ſawcineſs*, the *Sun* conſumes his *Eyes*, Juſt ſo it is, *God* is the *Sun*, ſo long as we look upon *him* with *Modeſty* and *Devotion*, we are enlightned with the *Beams of his Grace*; but when we grow bold, and pry into *him* by *preſumption*, we are ſtruck blind, and our ſight is taken from us; For to them that provoke *him*, *He* is a *conſuming fire*; but the *change* is not in God, it is in *our ſelves*. *Pſa.* 84. 21.

Again, a *man* deſires the *Phyſician* to make him whole, the *Phyſician* prepares him *Phyſick* and brings it him, *He* inſtead of taking it, throws it into the *Phyſicians* face; yet ſtill intreats the *Doctor* to do him good; bnt now the *Doctor* will not. At laſt, the Patient is bound with *Coards*, and then the *Doctor* gives him what is fitting, and he is cured. What then? Is the *change* in the *Phyſician*? No, but in the *Patient*, His Body is now fitted for ſuch *Phyſick*, It was not before: Juſt ſo it is, *God* is the *Phyſician*, we are the *Mad-men* when we ſin; In a *Fitt* or ſo, we deſire *God* to bleſs us: *God* ſends us *Mercies*, we will none of them, but we grow worſe and worſe; In the end, *God* hampers us, and binds us with the *coards* of a *Plague*, of a *Famine*, of a *War*; and if we call upon Him in that trouble, *He* hears us, and *He* helps us. What then? Is there any *change* in *God*? No; but in us there is, our former ſins *provoked God*, and made us unfit for theſe bleſſings.

Once more; A man in a *Boat*, puts his *Staff* upon a *Rock*, and there thrusts; It seems to a *Fool*, the *Rock* farther from the *Boat*; whereas a *Wise man* knowes, the *Boat* is thrust farther from the *Rock*; Just so it is; *God* is the *Rock*, we are the *boat*, this world is the *Sea*, *Sin* is the *Staff*; we thrust, but not *God* farther from us; but us farther from *God*; *God* is the *Rock*, still *unmoveable*, & *unchangeable*; *Provoked He* may be to dash us in peices; *Changed He* cannot be, though *He* be *Provoked*.

Isa. 27. 4. 47. 6. *Strange* though it be, that *God* should be *Provoked*; and as *strange* it is, if not *stranger*, that *God* should be *Provoked* to *Wrath*; For sayes *God Himself*, *Anger is not in me*; and yet *he* saies againe, *I was wrath with my people*, and is it not *strange*, that *He* that hath no *Anger* should be in *Wrath!* That *he* should be in *Wrath* that hath no *Anger* in him! A *strange Riddle* it is; and thus it is unfolded;

He cannot be *Provoked* to *Wrath* (*Materially*, *i. e. His Blood* cannot be inflamed; you cannot move him to *Choller*; But *he* may be *Provoked* to *Wrath Formally*; *i. e.* You may by your sins set *him* upon a *Revenge*; and the *Formall* part of *Anger* is a desire to be *revenged*;

Or, then *God* may be said to be *Provoked to Anger*, when *he* doth carry *himself Ad modum hominis irritatie*, after the manner of a *man provoked to Anger*; and so doth the *Learned Aquinas*, and the *Devout St Barnard*, both fasten *Anger* upon *God*: *Aquinas* thus; *Ira est in Deo*, *non ut Passio*, *sed secundum*, *similitudinem effectus*; *ut punitio*; *Anger* is in *God*, not as a *Passion*, but as an *Effect* of that *Passion*; and so St. *Barnard*; *Omnia hæc habet Deus non secundum Naturam sed Effectum*; All these things *God* hath, *Eyes*, *Ears*, *Armes*, *Leggs*, and all other *Members* of the *Body*; *Anger*, *Greif*, *Love* *Joy*, and all other *Passions* of the *Soul*; All these *he* hath *Effectually*, but *he* hath none of these *Naturally*.

And

And what is the *Effect* of *Anger*? why it is *Puniſhment*; ſo we uſually ſay; the *Father is angry* with his *Child* if he doth but whip him; and yet the *Father* is but moved, he doth but make a ſhew of *Anger*, he is not *Angry* indeed, not *Angry* with his *Child*, though happily with his *Fault*; and ſo we have *God* ſet out, ſomtimes in the *Nature* of *Love*, ſomtimes in the *Nature* of *Anger*, throwing himſelf *froward* to the *froward*, and *pure* to the *pure*; as we give *him* occaſion; None but a *Stoick* is ſenceleſs of an *injury*; Our *ſins* can *Provoke God* to *Wrath*, and make *him Angry*. *Pſal.* 18.26.

I put a *Period* to this in this plain *ſimilitude*; *God Provoked*, and *man Provoking*, are like the *Sun* and *Moon*; They both work upon the *earth*; but the *Moon* is firſt altered her ſelf, e're ſhe alters any thing; *ſhe waxes and wanes*, e're ſhe produce *Flux* or *Reflux* in *humors*, whereas the *Sun*, though it turnes all things in this *lower world*, yet continue ſtill the ſame, and when it ſcorches moſt, is never a whit the *warmer*, not a *jot warmer* in *Summer*, when we feel it moſt, then in *VVinter*, when we feel it leaſt; ſo we, like the *Moon*, *anger* not *God*, but are firſt *angred* our ſelves, whereas though *God* changes from one *Eſtate* to another, yet in *himſelf* continues ſtill *unchangeable*: More plainly thus: *God* at firſt gave us *his law*, and required our *obedience*; we failed in our *obedience*, and thereupon followed *Gods diſpleaſure*, and *our diſquietneſs*; *Gods holineſs offended*, and *Gods Juſtice Executed*, are the *effects of our ſins*; *That* as *VVrath in God Formally*, *this as VVrath from God Materially*, and *Effectually*.

Thus you ſee, *God can be Provoked to VVrath*; will you now ſee, *what it is that Provokes him*? It is my *third Conſideration* in revealing that *Queſtion*, *wherewith*, or, *by what did they Provoke God to Anger*? *Operibus ſuis*: ſo *Calvine* and *Molleras*; *Part.* 3.

by their works, wicked works they were : factis ſuis; ſo *Ameſius, by their Deeds, Evil Deeds they were, Adinventionibus ſuis*, ſo St. *Hierome*, which our *Tranſlation* followes, *by their own Inventions.*

What thoſe *Inventions* were, the *former verce* tells you, *they joyn'd themſelves to Baal Peer, and ate the offerings of the Dead*: But in that *verſe*, they are but ſuccinctly ſet down; you may read their *Inventions* more at large in the *book* of *Numbers*: *They committed VVhoredome*, verſe 2. 3. *with the Daughters of* Moab; *They ate the Sacrafice of their Gods, i. e. the Dead and they joyn'd themſelves to* Baal *Peer*, of which I ſhall give a Compendious, and ſhort *Paraphraſe*, that you may underſtand what their ſins were; and would to *God* we had not found out worſe *Inventions* our ſelves?

verſe 28.

Cap. 25.

1. *Fornicatus eſt populus*; *They committed VVhordome*; and an *Invention* this was, and an *Invention* of their own too; For it was againſt *Gods Proſcription*, *He* proſcribed it in *his 7th Commandement*; *Non Machaberis*, *Thou ſhalt not violate that good order which ſhould be between Perſon and Perſon, by unruly Luſts, by unclean Deeds.*

The *Conſequences* of this *ſin* are commonly a *Diſeaſed Body*, an *empty Purſe*, a *ſhamefull name*, and without *Gods* great mercy, a *Damned Soul*; For *Harlots* are the high way to the *Devill*; when you look upon them with *Delight*, you begin your *Voyage*; when you chat with them, you make haſte; when you lie with them, you are at your *journies* end: In this age it is called *a trick of youth*; But I pray *God* have mercy upon us, and forgive us the *ſins* of our *youth*, and *encline* our *hearts* to keep this *Law*; *Thou ſhalt not commit VVhordome*, leaſt we *Provoke God to more VVrath by our Invention.*

2. The

2. The *ſecond* was, *Commederunt ſacrificia, they ate the ſacrifices of the Dead*; and they were called the *Sacrifice of the dead*, either becauſe the *Gods* of the *Moabites* were *dead Gods*, to whom the *Sacrifices* were *offered*: ſo *Muſculus*, or elſe, becauſe they were offered for *dead men*, ſo St. *Auſten*, or elſe, *They* were *Oblations* devoted to *Gods ſervice*, to *God-ſelf*, by *men* that were *Dead* whilſt they *lived*.

And they *ate* them, *i. e. They devoured them by ſacriledge*, and *robbed God* of them.

Either of theſe *Expoſitions* is an *Agravation* of their *ſin*; For whereas the *Iſraelites* were fed with thoſe *Sacrifices* which were offered to the *True God*, and thereby put in minde, *that the Covenant betwixt God and them, was as firm and familier, as betwixt Man and Wife, who eat at the ſame Table*: *They did hereby* divorce themſelves from the *True God*, and marry themſelves to a *falſe*, and confirm it by *eating* the *Sacrifices of the Dead*: A meer *Invention*, *This*:

The *third* was, *Copulati ſunt Baal Peer, they joyned themſelves to Baal Peer*, and what was *Baal Peer*?

Baal Peer was a *falſe God*, an *Idoll*, not ſuch a God, *quem Deus fecit*, nor ſo good neither, which *God* made, of whom *He* ſaies *himſelf*, *Dixi Dij eſtis*, *I have ſaied yea are* God; but a God, *quem fecit homo*, which man made, of whom the man of God ſaies, *they are no Gods, but the works of mans hands*. *Pſal.* 82.

They call'd him *Baal* for his *honour*, for *Baal* ſignifies a *Lord*; *Pſal.* and *Peer* they call'd him for his *Reſidence*, for his *Abode* was upon the *Hill* or *Mountain Peer*, ſo *Lyranus*; Others, and amongſt them *Juſtinianus* ſaies, that *Baal Peer* is *Idolum Ignominie*, by way of contempt, *the blind God*; he had *eyes*, but he ſaw not; he ſaw not his *Preiſts* launcing themſelves; he had *ears*, but he heard not; he heard not *Elias* mocking him, nor

his own *falſe Prophets* crying unto him: Others ſay, *Baael Peer* ſignifies *Deum hortorum*, the *Garden God*: Whatſoever it ſignifies, ſure I am, it was a meer *Invention*, *this*; For *Gods injunction* was, *Thou ſhalt have no other Gods but me.*

You ſee, what their *Inventions* were, I wiſh they were not a *Map* of ours: yes, I wiſh, we did not outvy them in *Inventions*: So many are our *Inventions*, that I cannot give you the *Tythe* of them; and in that word, *Tythe* there lyes one of our *Inventions.*

Malac. 3. 10.

1. Come, let us make the *Leaſe* of this Houſe for *6. l. per annum* Rent; but let the *Income* by another *Indenture* be *16. l. per annum* more: A *meer Invention*, *this*; for ſaies *God*, *Bring ye all the Tythes into the Store-Houſe*; that is one *Invention.*

Iſa.

2. Come, and let us goe and play the *Good Fellowes*, and drink an *Health* or two: A *meer Invention*, *this*; for ſaies *God*, *VVoe be to him that is ſtrong to power in ſtrong drink*, and again in the *New Teſtament*, *Be not overcome with VVine, wherein is exceſs*: That's a *ſecond Invention.*

Exod. 20. *Mat.* 5. 1 *Cor.*

3. Come, let us goe and play a *Trick of Youth*, and lie with yonder *VVench*, a *meer Invention*, *this*: For ſaies *God*, *Thou ſhalt not commit Fornication*; and again, *Thou ſhalt not look upon a VVoman to Luſt after her*; and again, *Thou ſhalt not touch a Woman*, that's a *third Invention.*

1 *Tim.* 2.

4. Look, yonder goes a *Reprobate*, a *meer Invention*, *this*; for *God* made no man on purpoſe to Damne him, becauſe *God ſelfe* ſaies, *He hates nothing that he hath made*, and St. *Paul* from God ſaies; *God would have all men to be ſaved*: that is a *fourth Invention.*

Jac. 1 Joh. 1.

5. *A Child of God cannot ſin*, a *meer invention*, *this*: For ſaies St. *James*, *In many things we ſin all*: For ſaies St. *John*, *If we*

ſay

ſay we have no ſin, we deceive our ſelves, and the truth is not in us: That is a *fifth Invention*.

6. Come, ſaies the *Merchant*, let us ingroſs this *Commodity*, and raiſe the *Rate*, a *meer Invention, this*: For ſaies *God*, *The people ſhall curſe him that with-holds the Corne*: that's a *ſixth Invention*.

7. Sirrah ſaies the *Shop-keeper* to his *Apprentice*, *pare that Yard*, a *meer Invention*, this: For ſaies *God*, *Thou ſhalt not have a ſhort meaſure*: that's a *ſeventh Invention*. *Deut.*

8. *Chriſt did not deſcend into Hell*, a *meer Invention, this*: For ſaies *David* of *Chriſt* to *God*, *Thou ſhalt not leave my ſoul in Hell*; and ſaies *Athanaſius*, *VVhoſoever beleives not this, that Chriſt went down into Hell, without doubt he ſhall periſh everlaſtingly*: that's an *eighth Invention*. *Pſal.* 16.

9. No *Neceſſity of Baptizing Infants*: a *meer Invention, this*: For ſaies *Chriſt*, *Suffer little Children to come to me*, and ſaies St. *Peter*, Be *Baptiſed every one of you, for the promiſe is made to you, and to our Children*; and ſaies the *Counſell of* Milevitary *Placuit, ut quicunq; parvulos recentes ab ut teteris matrum baptiſandos negat, Anathema ſit* whoſoever denies *Baptiſme* to *Children*, let him be accurſed, and ſaies *Origen*, *propter hoc, Eccleſia ab Apoſtolis Traditionem accepit, etiam parvulis dare Baptiſſimum*; Becauſe we are all conceiv'd and born in ſin, the Church hath received a *Tradtion* from the *Apoſtles* to *Baptiſe Children*; and ſaies St. *Auſtin*, *Conſuetudo matris Eccleſia*, &c. The *Cuſtome* of our *Mother the Church* in *Baptizing Infants* is not to be ſlighted, becauſe it is an *Apoſtolicall* Tradition; That's a *ninth* Invention. *Mat.* 10. *Act.* 2. *Rom.* 6. *De Gen. ad li.* c. 23.

10. *If we believe and have Faith, It is no matter for good VVorks, or how we live*, a *meer Invention, this*: For ſaies St. *James*, *faith without work is dead*; and ſaies St. *Paul*, *neither Circumciſion*, *Jac.* 2.

Circumciſion nor uncircumciſion availeth any thing but Faith which worketh by Love; That's a tenth Invention.

11 *He is gone to Hell, For he dyed of the Plague; A meer Intention, This*; For many of *Gods* dear Servants do dye of the 2 *Sam.* 24. *Plague. David* was deſirous to dye of it when he prayed, *Let thy hand I pray thee be againſt me and my Fathers houſe*, but ſure he would not have been ſo deſirous to dy of the *Plague*, if he muſt have gone to *Hell* for it; That is a 11*th Invention.*

12. *Subjects may take up Arms againſt their King*; For the *King* is *Univerſis minor*, though he be *ſingulis major*; *Leſſe* then the *Collective Body*, though *greater* then any *particular Perſon*; If he be a *Tyrant*, If he be *Sacrilegious*, If he be an *Idolater*, *He* may be *Reſiſted*, *He* may be *Depoſed*: *A meer Invention's this*; For *Saul* was greater then all the *People*, becauſe he was their *King*; and *Saul* was a *Tyrant*, a *ſacrilegious perſon*, an *Idolater*, a *Conſulter with Witches*; and yet *David* durſt not *reſiſt* him, durſt not *depoſe* him, and only for this cauſe, Becauſe he was the *Lords Annointed*: and therefore the *Lords Annointed*, becauſe the *King*; And this hath been the *Judgement* of all *Divines*, until of late; and therefore, *This* is another *twelfth Invention.*

13. *Biſhops and Presbyters are of equal Authority*; *They are all one*, *For Biſhops are called Presbyters in the Word of God*; A meer Invention, *This*, and a *falſe Concluſion*; For *Presbyters* are never called *Biſhops*, either in the *Book of God*, or in any other book unleſſe in the *Books of Hereticks*, or *Schiſmaticks*: And that is a *Thirteenth Invention.*

14. A *King may be Depoſed by an High Court of Juſtice, and unjuſtly ſentenced to death*, as a *Tyrant*, *Traytor* and *Murtherer*, and *Publick enemy*, *by ſevering his Head from his Body*: *A meer Invention*, *This*, though pronounced by

John

John Bradſhaw, Lord Preſident, ſo called.
Oliver Cromwel, L. General.
Henry Ireton Commiſ. General.
Col. Hardreſſe Waller.
Col. Harriſon.
Col. Whaley. Col. Pride.
Col. Ewer.
Lord Gray of Grooby.

Sir John D'Anvers, with many more who are not worth the remembring, unleſſe *Dr. Doriſlaus* and Juſtice *Aske*, *Councellours for the Common-wealth.*

Cook Sollicitor General, *Broughton*, and *Phelps*, *Clarks* to the *Court*; *Danby*, *Mace-Bearer.*

Humphrey, *Sword-Bearer*, and *King Cryer*; And this was an *Invention* beyond all the *Jewes Inventions.*

And a great many more *Inventions* yet, have we found out; but I have tyred you and my ſelf already, with theſe, and by theſe, though there were no more, I am ſure, we *have provoked God to wrath, for the Plague is broken in upon us.*

It is my *fourth and laſt conſideration*, in reſolving that *Queſtion, What is the fruit and effect of theſe Inventions, of theſe Provocations? The Plague brake in upon them, Irruit, It brake in. Magno impetu invaſit, It came with a mighty violence and could not be reſiſted; Tanquam aqua exundas, like a ſuddain Flood of water*, Multiplicata eſt in eis ruina, *A multiplyed deſtruction came upon them; Factis eſt in eis gravis ultio, God took an heavy and grievious revenge upon them: twenty four thouſand of the common people and Princes were ſlain*; and this tells you, *what* Plague it was is here meant. Pars. 4.

It was not the Plague of Puſtules, *or the* Plague of the Peſtilence, *or as the common people call it, the* Plague of Gods Tokens,

or as *we of late have had*, *the Plague of the Guts*, which was never heard of in any *Kings Reign*, but only in the *first Reign* of a *President*, and in the *second Reign of a Protector*; but it was the Plague of a *Civil commotion*, raised by the *Madness* of the *people*, for a former *madness* of their *provocation*, and the small number of the slain then, but 24000, shews and proves their *provocations* to be lesse then ours: because the Plague of an *Uncivil civil war* amongst us, hath slain many score of *Thousands*, some *Hundreds of thousands*, and proves our *provocations* to be greater then theirs.

However I wish not the rest of the *Rebels* may either *Hoyle* or *Phane* themselves; I wish them not confusion here, or *Damnation* hereafter; The worse that I wish is, That *God* would be pleased to take them as the *Rods* of his *Justice* into the *Hands* of *Mercy*, and bring in *King Charles II.* with *power* to recover his own *Dominions*, and to sit upon the *Throne* of his *Father*, *King Charles I*s the *Royal Martyr of blessed memory*, who upon this day *January* 30. *Anno Dom.* 1648, was murthered by barbarous hands, for seeking to preserve the *Churches Rights*, and the *Peoples Liberties*, and Reign over us, and our *childrens children* in *peace and prosperity*, thorough *Jesus Christ*; *Amen*.

GOD Save King CHARLES II.

Anno

Anno Dom. 1658.

ACTS 13. 28.

And though they found no cauſe of death in him, yet deſired Pilate *to kill him.*

THere are not many ſteps betwixt *Princes, Priſons & Graves*; *Chriſt* was the *King* of the *Jews*, ſo confeſt by the *Magi*; and the *People* would have proclaimed him ſo; But *Pilate* the *Lord Preſident*, and *Caiaphas* the *High* Preiſt having *Him* delivered into their hands by the *Treaſon* of *Judas*, for a far leſs price then 200000 *l.* even 30. *pieces of Silver*, *and though they found no cauſe of death in him*, unleſs it were *Negatively*, becauſe *he* had not *Ahab-like* took away *Naboths Vineyard*, or plundered any of *his Subjects Illegally*; nor *Jeſabel-like* took away *Naboths life*, or put to death any of *his Subjects Extrajudicially*, or *Affirmatively*, had *healed their ſick*, *cured their lame and their blind, ear'd their deaf, raiſed their dead, delivered them all from the Kings Evil*, and *made them happy* to their *Enemies Envy*, and their *Friends Admiration*, *yet they deſired* Pilate *to kill him.* *Mat.* 2.

That's my *Text*, and in it I obſerve *two parts*, and they are theſe.

1. A *VVonder*; *they found no cauſe of death in him*; for a *VVonder* it is, that *a King*, who hath ſo many *Prerogatives* and *Advantages* to *Blaſpheme*, to *Rob*, to *Rape*, to *Murther*, to *Idolatry*, (and more cauſes I find not to kill any man) ſhould have *no cauſe of death found in him.*

2. A *Murther*, and a *monſtrous Murther*: *Yet they deſired*

Pilate *to kill him*, for a *monſtrous Murther it is, that Subjects*, who have ſo many *tyes of Obedience* upon them, towards their *Kings*, ſhould firſt *deſire* Pilate *a Judge*, and having obtained leave upon their *deſire*, ſhould add to their *deſire*, *endeavour*, and to that *endeavour*, the *act*, and *actuall Execution* to *kill him*, *it is a monſtrous Murther*: This

If it be a *monſtrous Murther* for *Servants* to *kill* their *Maſter*; If it be a *monſtrous Murther* for *Sons* to kill their *Father*; If it be a *monſtrous* Murther for a *VVife* to kill *her Husband*; why look ye, *here are all*, *Subjects* which are but *ſerci Domini Regis*, *Servants to their Lord the King*, *Subjects*, which if more then *Servants*, are but *Filij Patri Patriæ*, *Sons* to the *Father* of the *Country*, the *Kings Subjects*, which if more then *Sons*, are but *ſponſa Marito Gentis*, the *Spouſe* to the *Husband* of the *Country*, the *King*, yet theſe *Servants*, theſe *Sons*, this *VVife*, deſire to *kill*, and *kill* their *Maſter*, their *Father*, their *Husband*; and that which makes this *monſtrous Murther*, more then, and above meaſure *monſtrous*, *they can find no cauſe of death* in their *Maſter*, in their *Father*, in their *Husband*, in their *King*, which is all.

In the *firſt* of theſe, *the wonder*, I enquire: 1. *VVhy there was no cauſe of death in him!* 2. *If there had been cauſe of death in him*; *whether they might deſire to have him killed!*

In the *ſecond*, *The monſtrous Murther*, I enquire: 1. *VVhy they deſired* Pilate *to kill him?* 2. *VVhat end they had in killing him?*

Parſ. 1. I begin with the *firſt*; *the wonder*, *they found no cauſe of death in him*:

The *Jews* had *four ſorts of death* in uſe amongſt themſelves: 1. *Lapidatio*, *Stoning*: 2. *Combuſtio*, *Burning*: 3. *Decollatio*, *Beheading*: 4. *Suffocatio*, *Strangling*.

Other

Other ſorts of *death*, in number *ſix*, they borrowed from other *Nations*: 1. *Crux*, the *death on the Croſs*: 2. *Damnatio ad beſtias*, to dye by *wilde Beaſts*: 3. *Serra diſſectio*, *cutting* one in ſunder with the *Saw*: Theſe three they borrowed from the *Romans*: 4. τροχος, the *Wheel*: 5. πυγμαιναιομος *Cudgelling* one to *death*: 6. καταποσιομος *Drowning one in the Sea*: and this they borrowed from the *Greeks* and *Romans*. *They borrowed from the Greek.*

Theſe *ſeverall ſorts of death*, had their *ſeveral cauſes* of inflicting them: I ſhall but name them.

1. There were *eighteen Cauſes* for *Stoning one to death*: 1. He that lieth with his *own Mother*: 2. He that lieth with his *Fathers Wife*: 3. He that lieth with his *Daughter in Law*: 4. He that lieth with a *betrothed Maide*: 5. He that Coupleth with a *Male*: 6. He that Coupleth with a Beaſt: 7. The *Woman* that lieth down to a *Beaſt*: 8. The *Blaſphemer*: 9. He that worſhippeth an *Idol*: 10. He that offereth his *Seed* to *Molech*: 11. He that hath a *familiar ſpirit*: 12. The *Wiſard*: 13. The *private intiſer to Idolatry*: 14. The *publique drawer to Idolatry*: 15. The *Witch*: 16. The *prophaner of the Sabboth*: 17. He that *Curſeth* his *Father* or his *Mother*: 18. The *Rebellious Son.*

Now of none of theſe 18. did they accuſe him, but only of *Prophaning the Sabbath*, and *Blaſpheming* in calling himſelf the *Son of God*; in neither of which they found no cauſe of *Death* in *him.*

For *he* diſproved *his profanation* of the *Sabbath* by *works* of *Charity*, and proved *himſelf* guiltleſs of *Blaſphemy* by *his own conſtancy*, and by *his Fathers Teſtimony*; *His Father* witneſſed twice that *he was his Son*; once at *his* Baptiſme, and againe at *his Tranſfiguration*; at both which times a *Voyce was heard from Heaven, ſaying, this is my beloved Son*; *His own Conſtancy* *Mat.* 3. 15. *Mat.* 17. 3.

alſo

also quitted *him*, since *his first words*, and *his last words*, when he
Luk. 23.34. died, were *Father forgive them*; and, *Father into thy hands I*
Luk. 23.46. *commend my Soul.*

No cause therefore to *stone him to death*, and as little cause could they find to burn *him* to *death*; for none but 10. sorts were adjudged to burning. 1. The *Preists Daughter* which committed *Whordome*. 2. He that lieth with his *own Daughter*. 3. He that lieth with his *Daughters Daughter*. 4. He that lieth with his *Sons Daughter*. 5. He that lieth with his *Wives Daughter*. 6. He that lieth with his *Wives Sons Daughter*. 7. He that lieth with his *Wives Daughters Daughter*. 8. He that lieth with his *Daughter in Law*. 9. He that lieth with the *Mother* of his *Mother in Law*. 10. He that lieth with the *Mother* of his *Father in Law*.

None of these *ten*, did they accuse *him* of at all; and less cause did they find of *death* in *him*, to be *burnt to death*.

And less cause they had *to behead him*; for they *beheaded* only *two sorts of Malefactors*. 1. The *Murtherer*. 2. *He* that *stole a Soul of Israel*: But of *Murther* they accused him not, nor indeed could they, since *he* rather chose a *Crown* of *Thornes*, then to exchange that of *Gold*, for one of *Lead*, whose *embased Flexi-*
Ps. 33. 20. *bleness*, might be forced to comply and bend to the various, and
Ps. 36. 10. oft-contrary dictates of any *Factions*: nor did they accuse *him* of stealing any Soul of *Israel*, since *he* complained, the difference in *Religion* was the only thing that troubled *him*.

Neither of these two did they accuse him of; and less cause of *death* did they find in him to be *beheaded*.

And less cause yet had they to *strangle him*: For they *strangled* but *six sorts* of *Malefactors*. 1. He that *smote* his *Father* or his *Mother*. 2. He that *stole* a *Soul* of *Israel*. 3. An *Elder* which *contradicted* the *Consistory*. 4. A *false Prophet*, and he that *pro-*
phesied

phoſed in the name of an *Idoll*. 5. He that lay with *another mans Wife*. 6. He that abuſed the *Body* of a *Preiſts Daughter*.

Now none of theſe *ſix* was *he* accuſed of; and therefore no *cauſe* did they, or could they find *in him* of *death*, to be *ſtrangled to death*: And for the other *ſix puniſhments* they borrowed from other *Nations*, *the Croſs*. 1 The *Saw*. 2. The *Beaſts*. 3. The *Wheel*. 4. The *Sea*. 5. The *Cudgell*. 6. *They found as little cauſe of death in him.*

And if you aske, *why they could find no cauſe of death in him*, my *prima ſeconde* will tell you, and it tells you thus.

1. Becauſes the *Hearts of Kings are in the Hands of God*; and *Chriſt* was a *King*, yet, and *He was God too*; and ſo had *his* Heart in *his own hands*; & therefore *Impeccable*, becauſe *God* cannot *ſin*; for if *he* could, *he* were not *God*: And for the *King* that my *diſcourſe* in this *Anniverſary* and *Text* aimes at, though *he* were not *Impeccable*, becauſe *a Man*; yet ſuch a *man* he was, that *his moſt malitious Enemies* could find no cauſe of death in him, and therefore framed, or cauſed *Petitions* to be made in the *Names* of the *Soldery* and *common-people*, to cry out for *Juſtice*, that *he might be killed, though they could find no cauſe of death in him*; *Chriſt*, the *King in my Text*, was free from all *cauſe* of *death*; for no *cauſe of death*, but *Originally Corruptions* or *Actuall Tranſgreſſions*; But *Originally Corruption He* was free from; becauſe *He* was *conceived by the Holy Ghoſt*, *and born of the Virgin Mary*: and *Actuall Tranſgreſſions he* was cleared of; not only by the *Verdict* of St. *Peter*, who tell us from the *Holy Ghoſt*, *He did not ſin, neither was any guile found in his lips*; but alſo by the *ſentence* of *Pilate* himſelf, who told the *Jews*, who importuned to have *him Crucified*, *I have examined him, but can find no faults in him*: And *Charles the firſt*, *King of England*, *Scotland*, *France* and *Ireland*, for whoſe *Commemoration*, and

1 *Peter.*

John.

his

his 8 *Anniverſary*, I choſe this *Text*, though *he* was *conceived in ſin*, and queſtionleſs guilty of *Actual tranſgreſſions*, yet not ſuch *Tranſgreſſions* as made *him* worthy to be *Killed*, and *murthered*, by the ancient *Laws of this Kingdom*.

And that's a *wonder*, A *wonder* that *King Charles I.* ſhould rather with *Conſtantine* cover other mens *Errors*, and diſcover *His* own.

*P.*146.4. A *wonder* it is, that *Charles I.* would continue an *Angel* of *Reformation*, when the *Devil of Rebellion* was up in *Arms* againſt *him*.

p. 207. 1. A *wonder* it is, that *Charles I.* would rather ſuffer *himſelf*, and *his* to be deſtroyed, then give way to alter a *ſettled Orthodox Religion*.

p. 186. 3. A *wonder* it is, that *Charles I.* would rather chuſe the *woe* of *Væ ſoli*, and *Solitude*, then of *Væ vobis Hypocritæ*, and *Hypocriſie*.

p. 127. 28. A *wonder* it is, that *Charles I.* ſhould chuſe rather to be reckoned among the *Misfortunate*, then in the *black Liſt* of *irreligious* and *Sacrilegious Princes*.

p. 165.20: A *Wonder* it is, that *Charles I.* ſhould ſeek to ſet up *Chriſts ſpiritual Kingdom*, by pulling down his own *Temporal Kingdom*.

p. 135. 4. A *Wonder* it is, That *Charles I.* ſhould rather aſcribe the *ſetling of Biſhops* to the *wiſdom* and *piety* of the *Apoſtle*, then to the *favour of Princes*, or *Ambition of Presbyters*.

p. 141. 8. A *Wonder* it is, that *Charles I.* ſhould be ſo judicious to determine ſome mens *Zeal* for *Biſhops*, *Lands*, *Houſes*, *Revenues*, ſet them on work to eat up *Epiſcopacy*, *Root* and *Branch*.

p. 103. 10. A *Wonder* it is, that *Charles I.* ſhould eſteem it *his greateſt Title*, and *chiefeſt Glory* to be the *Defender of the Church*, *both in the true Faith*, *and its juſt Fruitions*, *and equally abhorr both Sacriledge and Apoſtacy*.

A

A *wonder* it is, that *Charles I.* ſhould rather chuſe to live on the *Churches Alms* then violently to take the *Bread* out of *Biſhops* and *Miniſters mouths.* P. 103. 21.

A *wonder* it is, that *Charles I.* wounld not repair the *Breaches* of the *State*, by the *Ruins* of the *Church.* p. 104. 17.

A *wonder* it is, that *Charles I.* ſhould rather chuſe *Pharaohs Divinity*, and *Joſeph's* true *piety*, then to ſell the *Prieſts Lands.* p. 103. 6.

A wonder it is, that *Charles I.* ſhould eſteem the *Church* above the *State*, and *Gods Glory* above *his own*, and the *Salvation* of *his ſoul* above the *preſervation* of *his Body*, *Eſtate*, and *Poſterity.* p. 92. 13.

And yet a greater *wonder* it is, That in none of all theſe, nor any thing elſe, neither *Judge*, nor *Jury*, nor *Rable could find any cauſe in him*, *King Charles I.*

But now ſuppoſe, *They had found cauſe of death in him, yet might they deſire to have him killed?* 2a. 1a.

That my 2a. 1a. is to tell you, and it tells you, *No*; It is not awful for *Subjects* to *deſire* to have their *King killed*, though *they could find cauſe of Death in him.*

No, *God* forbid, we ſhould deſire to have *Chriſt the King killed*, ſince *he* came to be *killed* for us, that we might not be *killed*. A moſt *unthankful* part this would be, and therefore moſt *abominable*, to requite ſo much *Mercy* with ſo great *Injury.*

Yet ſo *unthankful* and ſo *abominable* were the *Jewes*, *They deſired to have Chriſt killed*; and I would to *God*, ſome *Chriſtians*, yes, and all *Chriſtians*, were not ſo *abominably unthankful.*

But I muſt tell you, ſo *abominable* and *unthankful* are we all, that we daily *wound him*, if we do not *kill him*; yes, that we daily wound *him* and *kill him*; *Wound him* by our *Miſeries*, or *kill him* with our *ſins*; we renue *his Agony* by our *conflicts*, or *his*

Paſſion by our *Guilts*; We never ſuffer as *Chriſtians*, but *He* ſuffers with us; we never ſin as *Beaſts* or *Epicures*, but we *kill him* by thoſe *ſins*.

We have more need to ſay, *Bleſſed be God the Father of our Lord Jeſus Chriſt*, who gave *his Son* to be *killed* on *Earth* for a time, that we might not be *killed* in *Hell* for ever, and, *Bleſſed be God the Holy-ghoſt*, who did annoint *Jeſus* to be our *Chriſt*, and gave *him Inauguration* to *his Crown of Thorns*, and *Bleſſed* though moſt *bloody Function*; and *bleſſed* be our *Lord Jeſus Chriſt*, who gave *himſelf* up to *death*, that *death* might not ſwallow us up: yes, rather ſay we, *Bleſſed be the Holy Trinity*, then to deſire that *Chriſt ſhould be killed*.

And *God* forbid again, That we ſhould deſire to have that *King killed*, whom I in this *Text* aim at; For it is againſt the *Law*, againſt the *Law of God*, againſt the *Goſpel of Chriſt*, and againſt the *Law* of *men* too.

Exod. 27. 22. 1. Againſt the *Law of God*, *Thou ſhalt not ſpeak evel of the Ruler of thy people*, ſays *Moſes*; much leſſe mayſt thou do evil to him; for ſays *Solomon Againſt the King there is no ryſing up*; *but to deſire his death*, *to deſire that he may be killed*, is both to *ſpeak evil of him*, and *do evil to him*.

Prov.

2. It is againſt the *Goſpel of Chriſt*; For *Chriſt himſelf* ſays, *Give to Cæſar the thing*, *that are Cæſars*; and what things are *Cæſars*, St. *Paul* tells you, when he ſays, *Be ſubject to him*; *Give him Honour*, *Tribute*, *Obedience*; Take not any thing from *him*; and all this for *Conſcience* ſake; which argues their little or no *Conſcience* which deſire to have him *killed*; for in ſo doing they take all things from *him*; and St. *Peter* puts it further home, when he ſays next to *Fear God*, *Honour the King*, which ſhews, and it it as if the *Apoſtle* had ſaid, They have little or no *Fear of God*, that have ſo little *Honour* for their *King*,

Rom. 13.

as

as to *dishonour* him *by desiring to have him killed*: or as the *Royal Expositor* hath it, *They cannot appear good Christians, that approve not themselves good Subjects; Nor can it be safe for a King to tarry amongst those men, who shake hands with their Allegiance, under pretence of laying faster hold on their Religion*: and certainly that is no *Religion*, or a very bad one, which allows it lawful for *Subjects*, to *desire to have their King Killed*. p. 165. 20. p. 37. 15.

But I have spoken at full heretofore, That no cause whatsoever in the *King*, though *Murther*, *Witchcraft*, *Idolatry*, &c. can authorise *Subjects* to *Rebellion*, from the *Law of God*, from the *Gospel of Christ*, from the *Judgement* of all the *Primitive* and *later Orthodox Divines*, as *To kill their King*.

3. And therefore I hasten to shew in the next place, *That such a desire to have the King killed*, is against the *Law of Man*, and particularly against the *Law* of the men of this *Nation*, even of those men who did *Kill King Charles I*.

And that I may do it truly, and according to the Law of this *Nation*, I shall only repeat the words of *Judge Jenkins*, who tells us, *His Oath* as a *Judge*, runs thus; p. 174.

1. Well and truly to serve our Sovereign Lord the King, and his People in that Office.

2. To do right to all manner of People, Poor and Rich, after the Lawes and Usages of this Realm.

3. Truly to Counsel the King, and his Counsel to conceal and keep. p. 174.

4. Not to suffer the hurt, or disheriting of the King, or that the Rights of the Crown be decreased by any means as far as he may let it.

5. If he may not let it, he shall make it clearly, and expressly to be known to the King with his advice and Council.

6. And that he ſhall do and purchaſe the Kings profit in all that he reaſonably may, asGod him help,and the Contents of Gods Book.

p. 175. And after he tells us, That the *Houſe of Commons* this *Parliament*, (ſome call'd it the *Long Parliament*, gave in charge to Mr. *Sollicitor* (*St. Johns* I think) upon the Proſecution of the *Bill of Attainder* againſt the *Earl of Strafford*, to declare the *Law* to be, That *Machination of War againſt the Laws or Kingdom, is againſt the King*; *They cannot be ſevered.*

p. 1676. He tells us again, That Mr, *Pym* had in charge likewiſe upon the ſame *Proſecution* to Declare, *That the KING and his People are obliged one to another in the neareſt relations*; *He* is a *Father*, and the *Childe* in *Law* is called *Pars Patres*; *He* is the *Husband* of the *Common-wealth*, They have the ſame *Intereſts*, they are inſeperable in their condition, be it good or evil; *He* is the *Head*, they are the *Body*; there is ſuch an *Incorporation* as cannot be diſſolved without the deſtruction of both.

Once more, after this, he tells,

p. 198.

1. To *Impriſon* the *King* is *High Treaſon.*

2. To *remove Counſellours from the KING by force is High Treaſon.*

3. To *alter the Laws eſtabliſht in any part by force is High Treaſon.*

4. To *uſurp the Royal Power is High Treaſon.*

5. To *alter the Religion eſtabliſht is High Treaſon.*

6. To *raiſe rumours and give out words to alienate the Peoples affections from the King, is High Treaſon.*

7. To

7. *To ſeſſe Souldiers upon the People of the Kingdom, without their conſent, is* High Treaſon.

8. *The execution of Paper Orders by Souldiers in a Military way is High Treaſon.*

9. *To counterfeit the Great Seal, is High Treaſon.*

10. *The Commiſſion of Array is in force and no other.*

11. *None can make* Judges, *Juſtices, Sheriffs, &c. but the King. The King makes every* Court.

12. *The Great Seal belongs to the Kings Cuſtody, or to whom he ſhall appoint, and none other.*

13. *Ordinances of one or both Houſes, are no Lawes to binde the people.*

14. *No Priviledge of Parliament holds for Treaſon, Felony, or breach of the Peace.*

15. *To Levy war againſt the Perſon of the King, is High Treaſon.*

16. *To impoſe unlawful* Taxes, *to impoſe new Oaths, is High Treaſon.*

17. *It is a pernicious Doctrine to teach* Subjects, *They may be diſcharged from the Oath of Allegiance.*

Good *God*, of what a complicated Treaſon then was that party of that *PARLIAMENT* Guilty, who after they had taken up *Armes* againſt *KING CHARLES I.* did did then *ſlaunder him*, did then *Impriſon him*, did then deſire *to have Him Kill'd*, and did then *Actually Kill Him.*

And ſo *Committed a Murther*, a *monſtrous murther*, which is my ſecond Generall Part; And thus I diſcourſe it. *Parſ. 2.*

Had

Had they but *desired to kill him*, they had committed a *monstrous* Murther. For as to *Lust after a Woman* is *Adultery* in *Christs Exposition* of they *Commandement*; so to be *Angry* with a *man*, to call him *Fool*, or *Raca* is *Murther* in his *Exposition* of the *sixth Commandement*; but they, the *Jews*, called *Christ a Wine-bibber*, a *Samaritan*, a *Devil*, and at last *desired to have him killed*, and thereby committed a *monstrous Murther*.

Mat. 5.

King David tells us, *that the Lord abhorreth the bloodthirsty and deceitfull man*; and the *deceitfull man*, as the best *Expositors* tell us, is such a one as *longeth after*, or *desireth* the blood of his *Neighbour*.

Psal. 5. 6.

But they went further, they did not only *desire* to have *him killed*, but they *actually killed him*: *Pilate* indeed gave the *sentence* upon their *importunity*; and they executed that *sentence* by their own *Cruelty*, and so *Murthered him* in their *heart* by *desire*, in their *tongue* by *detraction*, and in their *hand* by *Execution*, and so committed a *monstrous* Murther,

1. *Monstrous*. 1. as being against *Nature*; *Omnia appetunt esse*, *Naturally* all things love their *being*.

2. *Monstrous* 2. as being against *Reason*, *Quod tibi non vis fieri, alteri ne feceris*; *Reasonably* no man should do that to another, which he would not another man should do to him.

3. *Monstrous*, as being *Devilish*: He is a *Murtherer* from the beginning, and the *Author* and *Father* of a *Murther*; and who would be called a *Malignant*, or the *Son* of the *Devill*.

Joh. 44. 8.

4. *Monstrous*. 4. as being *Beastly*, *Ferina rabies vulnere et sanguine latari*, saies *Seneca*, it is a *savage Cruelty* to delight in *blood*.

And

And yet if theſe *Jews* had thought, that for this *ſin* of *Blood*, this *monſtrous Murther of Chriſt*, they ſhould have been *curſed upon earth*, and have been *Vagabonds* all the dayes of their *life*? certainly they would never have committed ſo *unnaturall*, ſo *unreaſonable*, ſo *deviliſh*, ſo *beaſtly a ſin* in deſiring *Chriſt* to be *killed* by the *Croſs*; nor would the *Engliſh* have done the like, by deſiring *Charles* to be *killed* by the *Hatchet*.

But why did *they deſire Pilate to kill Chriſt*? and why did ſome others *deſire John Bradſhaw to kill King Charles*? why that my *prima ſecundæ* is to tell you, and it tells you thus in one *ſuppoſitive*, and in one *Poſitive Quare*.

1. It may be, the ſpeak truth, when they ſaid to *Pilate*, *It is not lawfull for us to put any man to death*, and ſome *latter Jews* tells us; by name, *Moſes Kots*, *in Sanhedrin*, *that all power of Capitall puniſhments was taken from them, forty years before the deſtruction of their ſecond Temple*. Joh. 18. 31.

But this I dare not conceive: For though *power* in *Criminalls*, in the *Generall*, was taken from them, yet in this *particular*, *Pilate* gave them *power*, when he ſaid, *Take yea him*, and *judge him according to your Law*. Joh. 18. 31. Nor could they object againſt this, their *Law* could not condemn *him*, if *he* had tranſgreſſed their *Law*; becauſe they confeſt, *they had a Law*, *and by their Law he ought to dye*: Joh. 19. 7. All that can excuſe him in this, is, *the Holineſs of that time*, made them ſay, *It was unlawfull*; becauſe they held it *unlawfull upon their daies of preparation* to ſit on life and death; and *Friday* on which our *Saviour* was condemned, was the *preparation of their Sabbath*: But, 2. My *poſitive Quare* is this, *They deſired Pilate to put him to death*, becauſe *if they had let Chriſt alone*, *all men would believe him*, *et venient Romani*, *the Romans will come*, and *take away both their Place and Nation*.

This

This was the cauſeleſs cry they made againſt *Chriſt*, and the *cauſeleſs end* they pretended in deſiring *Pilate* to kill him, and here you may ſee how juſt the *Judgment* of *God* was: *We deſire you Pilate to kill him*; for fear the *Romans* come upon us, and deſtroy us; and the *killing of Chriſt* was the *cauſe* that brought in the *Romans* upon them, ſo juſtly did *God* puniſh them with that which they pretended moſt to fear.

I would the *Application* were not too viſible; 1. That *gallant and wiſe Earl of Strafford* muſt be beheaded, becauſe he plotted the *Alteration* of the *Fundamentall Laws* of this *Kingdome*, and raiſing of the ſtanding Army: 2. The *conſtant and learned Arch-Biſhop of Canterbury* muſt be *beheaded*, becauſe he plotted the *Alteration of Religion*, and bringing *Popery* into this *Church*: 3. *King Charles the firſt*, that moſt *Wiſe*, moſt *pious*, *moſt Learned Religious Defender of the Faith*, muſt be *beheaded too*, becauſe *He* liſtened to ſuch (evil) *Counſellors*, which *God* hath puniſh'd with an *evil Counſell*, with the *raiſing & continuing of* an *Army*, againſt the *Fundamental Lawes* of this *Kingdome*, & with an *Harveſt of the Popes*, beſides with the *Gleanings* of a *Medley* of many *Sects*, and *Schiſmes*, *Anabaptiſts*, *Independants*, *Quakers*, *Shakers*, *Browniſts*, & the *Mother* & *Father* of theſe and many more, the *Presbyterians*, to the utter undoing almoſt of the moſt *glorious Church Chriſt* ever had upon the *Earth*, ſince the *Apoſtolicall* and *Primitive* time? *God Almighty* in *his* good time, ſend a *Charles* the ſecond to reſtore *Vigour* to the *Fundamentall Lawes*, *Peace to the people*, and true *Religion* to the *Church*, through *Jeſus Chriſt Amen*.

But what *end* had the *Jewes* in *killing Chriſt*? why that my *ſeconda ſeconda*, and laſt diſquiſition muſt informe you, and thus it doth it.

1. It

1. It may be they had *Jeroboams end*, *to make Preists of the loweſt of the people*; and it is obſervable that after they had *killed Chriſt*, they never had, nor to this day have a worthy man for their *High Preiſt*.

2. It may be they had *Jehu's end*, to make away all the *Seed* and *Blood-Royall* and it is obſerveable again, that after they had *killed Chriſt*, *Herod* the *Son killed James* alſo, the *Cozen-German* of *Chriſt*, and therefore of the *Blood-Royal* from *David*, that ſo none of that *Family* might ever after inherit the *Crown of Judea*.

3. Or it may be they had *Omries end*, to erect *new Statutes*, contrary to the *old*, *Statutes* of a *new Invention*, contrary to, or diverſe from thoſe of *Gods* firſt *Inſtitution*.

4. Or it may be they had *Jeſabels end*, that when *Chriſt the King was killed*, they might without controule make *honeſt*, *loyall*, *conſtant*, *Conſciencious men Delinquents* and *Malignants*, and plunder them of their *Eſtates*, and take away their life.

5. Or if they had none of theſe *ends*, (and I cannot *poſitively* ſay they had) yet queſtionleſs, their *end* was that in the *Parable*, *This is the Heire, come let us kill him, and the Inheritance ſhall be ours*; *He* being *killed*, our *Gloſſes* and *humane Traditions*, and *Inventions* ſhall go for *Currant*, and all the world will be of our *Religion*; and thereout ſhall we ſuck no ſmall advantage.

And this *end* had ſome Judaized *Scots* and *Engliſh* in killing *King Charles the firſt*: They deſired the *Deputy*, or *Governour*, or *Preſident Bradſhaw* to *kill him*, that the *Poſſeſſion* of *Crown* and *Soveraignty* being out his hands, or poſſibility to recover them, *and his Heire and Iſſue* baniſhed, *he the Preſident* by name, *John Bradſhaw* might quietly and Conſcientiouſly enjoy the *Lord Cottingtons Eſtate*, and part of the *Earl of* St. *Albons*; worth 4000. *l. per ann.* Sr. *Thomas Fairfax* part of the *Duke*

of Buckinghams; *Oliver Cromwell* part of the ſaid *Dukes*, part of the *Marqueſs of Worceſters*, with a great deal more, who of late upon the *third* of *September* this year, forfeited his uſurped *Protectorſhip*, with all his ill-gotten wealth, and *Honours*, and ſurrendred his Soul into the hands of *God*, with this *Manifeſto* of his *Repentance*? *O Lord, how wilt thou deal with me? O Lord, what Judgements and Torments haſt thou prepared for me*: I dare not ſay, *ſo let them and the Kings enemies periſh, O Lord*, and yet I do ſay, *How long O Lord, how long will it be* ere thou returneſt *King Charles II.* with power to recover his *Dominions*, and with *Wiſdom* to ſettle *Peace* and *Religion* in theſe *Kingdoms*; which we yet wait for patiently, and do beg earneſtly for his ſake whom the *Jewes* killed; *Jeſus Chriſt*, *Amen*.

Anno Dom. 1659.

ROM. 1. 32.

Who knowing the Judgement of God, that they which commit ſuch things are worthy of death, not only do the ſame, but have pleaſure in them that do them.

MAny Inditements hath the Apoſtle brought in againſt the *Gentiles* in this Chapter, from the 29. verſe to this 32. Two and twenty as ſome have tallied them; Others add this to the former, and read them Three and twenty.

Πορνεία, Fornication the firſt; πονηρία, Wickedneſs was the ſecond, πλεονεξία, Coveteouſneſſe was the third Κακία, Maliciouſneſs was the fourth, φθόνος, Envy was the Fifth, φόνος, Murther was the ſixth, ἔρις, Debate was the ſeventh: δόλος, Deceipt; was

was the eighth: Κακοηθία, Malignity the ninth: ψιθυριστὰς, Whiſpering was the tenth: Καταλαλιὰς, Backbiting was the eleaventh: θεοστυγεῖς, Hating of God was the twelfth: ὑβριστὰς Deſpiteſulneſs was the thirteenth: ὑπερφανεῖς, Pride was the 14th Ἀλαζόνας, Boaſting was the fifteenth: Ἐφευρετὰς κακῶν, Invention of evil things was the ſixteenth: γονεῦσιν ἀπειθεῖς Diſobedience to Parents was the ſeventeenth: Ἀσυνέτους without Underſtanding was the eighteenth: Ἀσυνθέτους Covenant-breaking was the nineteenth: Ἀστόργους Without Natural affection was the twentieth: Ἀσπόνδους Implacability was the one and twentieth: Ἀνελεήμονας Unmercifulneſs was the two and twentieth: and this I take to be the laſt of his Inditement.

And this I have now read unto you, howſoever ſome men account to be a three and twentyeth Inditement; yet I take it to be an aggravation of, and not an addition to the former Inditements; and withal a preoccupation of all excuſe; For they might ſay, That we have done, as you have charged us, we cannot deny; but that we are therefore Reprobates, we hope not; For what we have done hitherto, we have done ignorantly; we knew not our ſins to be ſo Capital; and we truſt God will wink at our ſins of ignorance.

Nay, ſays St. *Paul*, you cannot plead ignorance; For you know the Law of God, and that they which do ſuch things are worthy of death; and yet you did them: Yes truly, they reply, we have committed thoſe ſins againſt our knowledge; but what then muſt we needs be damn'd for that? will not God pardon the frailties of our youth? though we have not done theſe ignorantly, yet we have done them of infirmity; Nay ſays *St. Paul*, by your leave, that you have not neither; For if you had committed theſe ſins by way of infirmity in your ſelves; you would then con-

demn them in others; but you not only do them your ſelves, but you alſo take pleaſure in them that do them.

Before I proceed, give me leave to wiſh that thoſe Inditements were not as juſtly chargeable upon a great part of *Engliſh* Chriſtians, as they were upon the *Roman* Gentiles; not upon all; no, there are many Chaſt, Pious, Religious, Meek, Patient and Loyall Souls amongſt them; who are not liable to any of St. *Pauls* enditement in this Chapter; nor yet upon the Parliament neither, that long Parliament: no, God forbid I ſhould have or harbour ſuch a thought of Parliament, of a true Parliament, which repreſents the bleſſed Trinity in Power, Wiſedome, and Sanctity, where the King, as Head, directs the Lords Spirituall and Temporall, as heart enlivens, and the Commons as the inferiour Members, put all things into execution.

I ſpeak only of a Faction in that Parliament, who by their Serpentive ſedulity and ſubtlety, engroſ'd the power of all, cut off the Head of the Head, the Kings Head, and voted down, or rather out, the Heart of the Hearts, the Lords Spirituall and Temporall: and did not only do theſe things themſelves, Malignity, Murther, Deceipt, Debate, but alſo took pleaſure in them that did them; and vent one degree further, commanded others to do them too: In which words the Apoſtle,

1. Accuſeth them for doing things worthy of death.

2. Aggravates that fault; And were *bleſſed* St. *Paul* now living, he would further aggravate it.

1. From their knowledge of Gods Law.
2. By delighting in others for doing the ſame.
3. By Commanding all others, and compelling many to do the ſame; witneſs the

1. Engage-

1. Engagement.
2. Oath of Abjuration.
3. Subſcription againſt the common Enemy, King *Charles the ſecond.*

I begin with the firſt Agravation, (ſo the Accuſation is too plain, indeed too plain, that who ſo runs, may read it) and the Obſervation thence is this: *Knowledg Aggravates Sin*: For ſaies *Chriſt*, If yea were blind, yea ſhould have no ſin: *i. e. Nullum non ſimpliciter, ſed nullum Comparative*; None not ſimply, but no ſin Comparatively; and when *Chriſt* extenuates their ſin that crucified him, he prays thus for them; *Father, forgive them, for they know not what they do*: and if I, if you, am that Servant, which knew my Maſters will, and prepare not my ſelf to do according to his will, I yes and you, yes and they, whoſoever they are, ſhall be beaten with many ſtripes. *Pſal.* 1. *Joh.* 9. 41. *Luke.* 25. *Luke* 12.

If *Chriſt* had not come, and ſpoke to you, and them, and me, we had not had ſin; but now, becauſe *Chriſt* hath ſpoke to us all, we have no Cloak for our ſin: If you, and they, and I know how to be good, and do it not: (know how to abſtaine from ſin, and abſtaine not) to us it is ſin. *Joh.* 15. 22. *Joh.* 4. 17.

If I ſin of Ignorance only, I want both knowledge and good will; having a will only to the deed, not to the ſin; but if I ſin willingly, I want both good will and inclination to leave my ſin; having a will at once both to the deed and ſin; and therefore the more ſinfull, becauſe when I knew the deed to be ſin, yet I would do it.

More ſinfull therefore I am then other men, becauſe my knowledge makes my ſin a willfull neglect of Gods Authority; *He* is the immediate Law-giver, and hath revealed it to me, as well as

to

to *Adam* and *Eve*, as well as to *Moſes* and *Aaron*, as well as to the *Prophets* and *Apoſtles*; More ſinfull therefore I am then ignorant people, becauſe my knowledge makes my ſin a Prophane Contempt of the *Law-givers Authority*; and *He* hath revealed it more to me, and you, and them, then to the *Gentiles*.

Yet may no man hence more prophanely inſar, welcome Ignorance; for though ignorance leſſors both Sin and Damnation, yet it makes not my ſin to be no ſin; and it is but a miſerable comfort for a *Sodomite* to think that a *Capernaiſe* is worſe then himſelf, when he is in the burning Lake; for he too is damned
Luk. 12.46. everlaſtingly, though leſs tormented: Science, in the knowing ſinner, ſhall have the more ſtripes, yet no more ſtripes then his ſciene is capable off; Ignorance in the unknowing ſinner, ſhall have fewer ſtripes, yet no fewer then his Ignorance is capable off. As the tender and ſoft fleſh is more ſenſible of the ſharpneſs, by inciſion or ſtripes, then the tough and hardned fleſh; yet they both have enough, though not equally the ſame.

Neſſire to be invincibly Ignorant, is damnable ſimplicity: *Nolle ſcire*, to be wilfully Ignorant, is hainous Impiety: *Scire et nolle facere*, to know good, and not to do it, is intollerable Obſtenacy; or, *ſcire et contra facere*, to know good, and yet to do the contrary againſt the light of that knowledge, is a very near borderer upon that unpardonable ſin, the ſin againſt the Holy Ghoſt, which ſhall never be forgiven: This is the Aggravations of the Gentiles ſins; they knew thoſe ſeverall acts to be ſins; yet they did the ſins.

Now before we go on, let us examine whether ſome of our Engliſh Chriſtians did not know, the Dethroning the depoſing, the killing, the Murthering of *King Charles the firſt* were not a ſin, and a great, a very great ſin.

Certainly they did know it; they knew it: 1. By the Law of God;

God; they knew it: 2. By the Example of Chriſt; they knew it: 3. By the Native, Poſitive, and Statute Lawes of this Kingdome, all which they were bound and ſworn to obſerve to follow, and yet againſt their knowledge and Oath both. They (*quod horrendum eſt dicere, quod infandum eſt renovare*) They dethron'd him, depos'd him, kill'd and Murthered him.

1. They knew it by the Law of God; It is expreſly ſaid, *Thou ſhalt do no murther*; but this it may be is too generall, what think you then of that particular prohibition, *Nolite tangere Chriſtis meos*; *Touch not mine Annointed*: Doeth not this concerne Kings in particular! For they were Annointed: or rather, doth it not concerne you in particular, that howſoever you touch other men, yet you would forbear to touch Kings; *i. e.* to touch them with any hand of violence; He, whoſoever he be that doth it, commits no leſs ſin then *Crimen læſa Majeſtatis*; High Treaſon; *Touch not mine Annointed* is all one with, lay no violent hands on Kings: no, nor *tongues* neither, ſpeak not irreverently of them, no nor hearts neither, think not unworthy of them. *Prov.* *Job.*

But it may be, ſome have got, and others follow the new gloſs of theſe words; *Touch not mine Annointed*; *i. e.* touch not my Prophet, touch not my Saints, touch not my holy ones; This concernes not Kings. *Prov.*

Well, be this admitted, though it be not granted: yet what ſay you to that of *Solomon*? *Fear God and the King*, and that in reſpect of the Oath: Is not this home to this particular? The *King* next to *God*, and the *King* joyned with *God* in the duty of *Feare*? *q. d.* If you fear not the *King* when you have ſeen, you fear not *God*, whom you have not ſeen; and is not that *Aggravation* of the ſin, in not fearing *God* for want of fearing the *King*, and an *Aggravation* of another ſin, in not fearing the *King*, for want of fearing *God*.

But

But the *Aggravation* is yet further and higher; and that in reſpect of the *Oath*; Take the *Oath* which way you pleaſe, either the *Oath* of Univerſall obedience to *God*, wherein the *King* is not left out; or the *Oath* of perticular *Allegience* and *Supremacy* to the *King*, wherein the *King* is eſpecially put in, and yet *God* not left out; for the *Oath* is to the *King* before *God*; and that *God*, before whom you took this *Oath*, will be a moſt ſevere revenger upon you that have broke this *Oath* of *Allegiance* to the *King* before *God*, and the *Oath* of *Obedience* to *God* before the *Church*.

2. They knew that Murthering of *King Charles the firſt* was a ſin, and a very great ſin by the Example of *Chriſt*, when he was upon the Earth Cloathed with the Garment of our Humanity: Having at *his* Command and beck twelve legions of Angels
Joh. 19. for his aſſiſtance and reſcue, and *Pilate* told him, he had power to looſe him, and power to Crucifie him, *Chriſt* was ſo far from Commanding *his* Angels, or to reſiſt *Pilates* power, that he commanded St. *Peter* to ſheeth that ſword which he drew in *his* defence; and ſaid no more to *Pilate*, but, thou ſhould'ſt have no power over me unleſs it were given thee from above; therein acknowledging all *Royall* Power on earth to be a Derivative and Derivative from *Gods* power in Heaven; therefore to be feared, obeyed, and ſubmitted unto, at no hand to be reſiſted. But whether the Murthering of a *King* be the reſiſting of *Regall* Power, and a ſin, yes and an *Aggravation* of that ſin, becauſe they knew it, Judge your ſelves.

Mat. Again from *Chriſts* Example, when theſe Crafty and Fox-like *Phariſees* come to *Chriſt*, that they might entangle him; and therefore demanded, whether it were ~~he asketh whose~~ lawfull to give Tribute unto *Ceſer* or no; ſuperſcription was upon their money; and when he heard it confeſſed from themſelves, that it was *Ceſers*; why then quoth he,

give

give unto *Cæſar* the things that are *Cæſars* and to *God*, the things that are *Gods*; thereby denying *God* and the *King* to be Αὐτάρκεια or Incompatible, and commanding us as well to give the *King* our *Goods* and *Bodies* to him ſervice, as to give *God* our *Souls* and *Bodies* in *his* ſervice. And doth not this *Aggravate* their ſin, who againſt their knowledg, are ſo far from paying or giving the *King* his Tribute, that they plunder him of his life.

3. They knew, that Murthering of the *King* was ſin, a great ſin, a very great ſin, by the *Native*, *Poſitive*, and *Statute Law*, of this *Kingdome*; All which Lawes do ſay, It is High Treaſon to Impriſon the *King*; certainly then, much Higher Treaſon to Murther the *King*: And this laſt *Aggravation* of their ſin, concerning their knowledge, that Murther'd *King Charles the firſt* at his own Royal Pallace-Gate, *Jan.* 30. 1648. and I conclude it with this prayer for you and my ſelf.

Give us grace, O God, to labour for knowledge; and give us more grace to add practiſe to our knowledge, that we may be bleſſed in knowing good, and doing well, through Jeſus Chriſt, Amen. Joh. 13. 17.

Curſed am I, if I know, and will not do, not becauſe I know, but becauſe knowing, I will not do what I know, and ſo ſin againſt my knowledge; as theſe Gentiles did?

They knew the Law of *God*, This was the object of their knowledge; ſome Tranſlations read the Righteouſneſs of *God*; ſome, the Judgement; ſome the Juſtice of *God*.

They all come to one, ſo I here underſtand by the *Law*, not the *Law written*; either *Morall* or *Judiciall*; for this was the Jewes Prerogative; but the Law unwritten, whereby every man knowes in generall, what is *good*, what is *evil*, what is to be done, what is to be forborn; and this was a privilledge which *God* vouchſafed the Gentiles, and that three waies.

1. By the light of Nature; which Philosophers called the Law of Nature; *Lex* and *Lux* not differing much either in Signification or pronuntiation; *E.* and *U.* In pronuntion, light, *i. e.* the *light* of the minde, which direct, and Law, the Law of the minde, which perswadeth.

2. By *Conscience*, which is the lights light, or the Lawes Law, and is therefore quiet, and commends the minde for well doing, but is restless, and condemnes the mind for ill doing; and so the next Chapter tells us, their Conscience (or thoughts) accusing, or excusing; accusing when any thing is done *contra scientiam* against knowledg; excusing, when the mind thinks, or the mouth speaks, or the hand doth *cum scientia*, according to knowledge; ever writing like that *Lex Acilia* among the Romans, one of these letters to be read, either *A.* or *C.* if *A.* it was Absolution; if *C.* it was Condemnation.

3. By examples of Vengeance upon evil doers, which may be called the judiciary Law of *God*; and so is the word here, δικαιωμα (Righteousness, Law, or Judgment) *injusti facti Correctio*, the punishment of an unjust act; especially of that which is the unjustest of unjust Sects, whether it be *Homicidium*, *Parricidium*, or *Regi-cidium*, murthering of a man which is bad, or the murthering of a Father, which is worse, or the murthering of a King which is worst of all.

Had we been before *Christ*, or were we now without *Christ*; yet we should have the Law, at least, the knowledge of the Law of *God*; and this the Apostle proves to every one of us two wayes. 1. *A Facto*, by Fact 2. *A Testimonio* by Witness.

1. By Fact thus: Though they have not the law, yet by Na-
Rom. 2. 14. ture, they do the things contained in the Law; by *Nature*, by the light of Nature; For by the light of Nature.

Plutarch thus justifies the first precept of the Decalogue, saying,

ing *Omnes hoc uno ore dicunt, esse Deos*; Notwithstanding all the tentations of the Devil to perswade men like *Diagoras*, *Theodoras*, and others, who made a profession of Atheisme, to say there is no *God*, yet upon better consideration they were compell'd to confess, with one mouth, as it were; That there is a *God*, and *Cicero*, that Eloquent'st of Orators to the same purpose; *Omnibus innatum est, & quasi insculptum, esse Deos*, It is naturally engraven in the mindes of all men to beleive, there is a *God*; and elsewhere, *Nulla gens nec tam immansueta, neque tam fera & barbara est, quæ etiamsi ignoret qualem habere Deum deceat, tamen habendum sciat*; There is no people so feirce, so uncivil, so barbarous, though they be ignorant what *God* to have, yet they are perswaded, they ought to have a *God*; and with the *Athenians*, rather then they will have none, they will sacrifice *Ignoto Deo*, to an unknown *God*? and *Cato* tells us, that *God* is a *Spirit*, and therefore *pura mente colendus*, to be worshiped with a pure mind.

In orator. 1. Tim. 3. pag. 416.

De nat. Deor. lib. 2. pag. 203.

De leg. lib. 1. pag. 313.

Act. 17. 25.

By the light of Nature *Strabo* justifies the second precept, which is an Inhibition of Idolatry, when he tells us: The *Persians* in detestation of such impiety, pull'd down and burnt the Images of the *Grecians* in their Temples: and *Cornelius Tacitus* reports, that the ancient *Germanes* held it very absurd to immure the incomprehensible Majesty of an Immeasurable *God* within private Walls, and to paint the Invisible Godhead by any Humane shape: And *Plutarch* tells us, that *Numa Pompilius*, the second King, and first institutor of Religious Rites amongst the Romanes held it hainous to worship *God* in or by any Image.

De bello persio. contra Graecos.

3. By the light of Nature, *Theophrastus* justifies the third precept, which is a prohibition against Blasphemy, when he tells us, that *Pericles* was an irreligious fellow, because he used Charmes, thereby to invocate and abuse the name of *God*; and

Tullus Hostilius, as we are told, was struck dead, because he Blasphemed the name of *Jupiter*.

4. By the light of nature, both *Thomas Aquinas*, and Dr. *Bird*, from the very Heathen justify the fourth Commandement, which Commands the Sanctifying of the Sabboth, when they both tell us, that the Heathen had many Lawes to sever certain daies from their worldly affaires, as to dedicate them to the service of *God*; and deputed a certain time to refresh and feed their soul by their service to *God*, and they did every day nourish and feed their bodies by food and sleep; and howsoever they could not, or did not hit upon the right day, yet by the direction of meer naturall reason, they acknowledged, a day ought to be sequestred from common business, and consecrated to *God* worship.

5. By the light of Nature *Menander* justifies the fift Commandement, which is, to honour our Parents, when he tells us Βῶλε γονεῦ πρὸ παντὸς ἐν τιμαῖ ἐχέν Have thy Parents in all honour.

6. *Romulus* by the light of Nature justifies the sixt Commandement, which forbids Murther, when he accounted it of that execrable Nature with *Parracide*, and devised such exquisite punishments to be inflicted upon *Homicides*, and all man-slayers, that if *Halicarnassus* his report be true, there was not a man slain within the Walls of *Rome* for above 600 years.

7. By the light of Nature the very Peot justifies the seventh Commandement; when he saies,

Nupta virum timeat, rata sit custodia nupta,
Hoc decet, hoc leges, jusque pudorque jubent.

The Lawes, Common Right and Honesty teach all men and women

women to live Chaſtly, and to keep their Faith, each one to another, and ſo another by name *Tibullus ah, pereat, didicit fallere ſiqua virum*: Let that Wife periſh which deceives her Husband, yes, and that Husband which deceives his Wife: and ſo the great *Philoſopher*, *Non debet homo ſana mentis ad quamcunque mulierem mittere ſemen ſuum*; No man of a ſound mind may defile his body with a ſtrange Woman: and *Geraldus* tells us, that among the *Spartans* they were ſo chaſt, that it was almoſt incredible that any Adulterer ſhould be found amongſt them.

8. *Cicero* by the light of Nature juſtifies the eight Commandement, which forbids theft or ſtealing; when he ſaies, *Detrahere aliquid alteri*, &c; To ſteal or take away from our Neighbour, to increaſe our own wealth, and decreaſe his, *Magis eſt contra Naturam quam mors, quam dolor, quam cætera quæ poſſunt, aut corpori accidere, aut rebus externis*; it is worſe then death, and more againſt Nature then Greife, or any other externall thing; and *Draco* the *Athenian* Law-giver puniſht Theft with Death.

9. The *Poet* again by the light of Nature juſtifies the ninth Commandement, which forbids falſe-witneſs-bearing, when he ſaies *Non bene conducti vendunt perjuria teſtes*; they very much offend that ſell or hire themſelves to teſtifie any falſhood: and therefore ſuch Lawes were made to hinder all falſe teſtimony, that none ſhould be a Witneſs in his own cauſe; that none ſhould be admitted to teſtifie againſt his Enemy; that if any man ſhould thrice bear falſe Witneſs, and preſume again to teſtifie any thing before a Judge, he ſhould be condemn'd to dye.

10. By the light of nature, *Sophocles* juſtifies the tenth Commandement, which forbids us to Covet another mans good, when he ſaies; This very affection is a moſt furious Commander: and when *Xerxes* would have perſwaded *Leonides* to this ſin, he anſwered, if thou kneweſt what were honeſt, thou would'ſt for-

bear

bear to Covet what is another mans: for my part, I had rather dye then do it.

All these things the Gentiles know by the light of Nature only; and yet for that the Apostle aggravates their sins, because they know it, and yet did it: first by *Fact*.

Rom. 2. 15. Secondly by *Witness*: for so in the next Chapter againe he saies; Their Conscience bearing Witness, and their thoughts accusing or excusing one onother: and elsewhere he saies, *God* left not himself without Witness, in that *He* did good, and gave us raine from Heaven, and fruitfull seasons, and filling our hearts with food and gladness; and this the very Heathens called *Hereditaria fama omnium mortalium*, the Inheretance of all men.

Act. 14. 17.

Take you and my self therefore heed of that Religion, which grants dispensations for Murthers, and marrages within degrees prohibited, and makes them not only commendable, but in some cases also meritorious, yes, worthy of Canonization too. For it is a Transgression of the Law of *God*, because of the Law of Nature, both which the *Apostle* here makes all one.

And againe, take you and my self heed, how you or I lay the guilt of our sin, or the paine of our Condemnation upon *God*; let us not charge *him* with Cruelty, but our selves with folly and impiety: The Law of *God* teaches you and my self, when we are idle in the Pismire, to provide in Summer against Winter, to be sober in the Horse, and drink no more then will do us good: being Unchast or Lacivious in the Dove, and know no woman but our own Wifes: being Cruel or Unnaturall in the Storke, and to maintain our Parents, Children, Freinds; that if we do such things, we are worthy of death.

Worthy of death, of death temporal; so *Draco* by the light of nature appointed Death for all great Transgressions: but that

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is not all our Apostle here means; but worthy of death eternal too; and this the very Gentiles knew, by assigning their *Elisyan* fields to some sinners, and *Hell*, or their *Stygian Lake* to other sorts of sinners:

Take you and I therefore heed of all sorts of sins, and do with every sin, as *David* did with his water, which his Worthies brought him with hazzard of their lives, powre it & them on the ground, and say, *God* forbid we should commit these sins, because if we do we are worthy of Death, of Death Temporal, and Death Eternal.

Especially take we heed, that we delight not, that we take not pleasure in, that we applaud not them that do them: For this is desperate impiety, the hight of and the great aggravation of the Gentiles sin, here used by this great Apostle; which is my second consideretion, *They do not only do them, But also take pleasure in others for doing the same.* Psal. 2.

Some read it *Consent*, so *Lyranus*, *Tolet*, and others; and make the Aggravation lesse.

But *Theophylact Paraus*, *Piscator* and others read it, *Patrocinantur*, favour, delight, take pleasure in; yes, *Applaudunt*, Applaud and defend them that do such things; and so make the Aggravation greater: either way, It is bad enough.

Alexanders murthering of *Clytus*, was not the lesse, though *Anaxarchus* the Epicurian Phylosopher told him, All was lawful that Princes did; though *Aristander* the Stoical Philosopher told him, it was Fate and Destiny: *Davids* murthering *Uriah* was not the lesse, though the *Ammonite* slew him, because he commanded it. 2 Sam. 12. 9.

Achitopels killing of *Absolom* was not the lesse, because his Counsel brought him to his death. 2 Sam. 16. 21.

Saul

Act. 7. 59. *Act.* 22. 20. *Saul* was not leſſe guilty of St. *Stephens* death, though the Jews ſtoned him, becauſe he conſented to it.

Achab was not leſſe guilty of *Naboths* death, though ſome *Reg.* 21. 13. Sons of *Belial* bare falſe witneſs againſt him, and others condemned him, and others ſtoned him; becauſe he authorized and countenanced it with his Seal.

Eſau was not the leſſe guilty of *Jacobs* deſtruction, though *Obed.* 11. 12. Forreigners, carried him away captive, becauſe he did not reſcue him.

Jud. 19. 22. *Jud.* 20. 13. 14. All the *Tribe* of *Benjamin* was not guilty of the Concubines Death and Rape in the Act of it, yet they were guilty of the ſin, becauſe they ſheltered the *Actors* and *Doers* of it.

Mat. 23. 34. The Modern or latter Jews were not the leſs guilty of the old Prophets death, though their Fathers and Grand-Fathers ſlew them, becauſe they were Heire, as well of the Murthers, as of their Fathers.

Nor were they leſs guilty of *King Charles*, bleſſed *King Charles the firſt* his death, who brought him to the Block, though others chopt off his head; becauſe they then withſtood it not, nor ever ſince called any of them to account for doing of it.

Nor are you, or my ſelf the leſs guilty of that ſin, which another man commits, if, lying in our power, we do not hinder it, if we do not reprove it, if we counſell'd it, if we conſented to it, if we commanded it, if we concealed it, if we entertain'd the Actors of it, and gave them applauſe, or took pleaſure in them for doting of it.

I end this ſecond part with Prayer. *O God, we have much guilt of our own, too much, if thy mercy be not the greater; ſuffer us not we beſeech thee to partake of other mens ſins, or communicate in other mens guilt; but give us Courage to hinder it, Zeal to reprove it, Power to forbid it, Wiſdome to diſpraiſe it, Anger to diſcoun-*

diſcountenance it, Strength to reſiſt it, Hearts and Tongues to declaime againſt it: The burthens of others miſeries give us Charity to bear; but the burthens of other mens ſins give us piety to forbear; and the burthen of our own ſins do thou *eaſe, and the guilt of our own ſins do* thou *forgive, for* his *ſake,* who *hath borne that burthen, and waſht away that guilt by* his *pretious and invaluable blood, Jeſus Chriſt;* Amen.

And now I come to the laſt part I propoſed; That if the Apoſtle were now living, he would certainly further aggravate this ſin upon the *Engliſh Chriſtians*, then he did upon the *Romane Gentiles*, who have out-ſtript and exceeded their doing theſe ſins themſelves, and their delighting in thoſe that do them, by commanding all others, and compelling many to do the ſame, by 1. An Engagement. 2. An Oath of Abjuration. 3. A ſubſcription of Oppoſition againſt the Common Enemy, whom they at leaſt ſome of them, I am ſure one of them, with the Approbation, if ſilence gives conſent, declared to be *Charles Stewart*, whom we acknowledge to be *Charles the ſecond*, *King* of *England*, *Scotland*, and *Ireland*, and for whoſe return we do and will pray, with Power from above to recover his own Rights, with mercy from above to forgive his Rebellious Subjects, and with Wiſdome from above to ſettle this Church of *God*, and his three Kingdomes in Peace and Truth, untill the ſecond comming of our Bleſſed Lord and Saviour, Jeſus Chriſt, *Amen*. *Parſ.* 3.

That Engagement (with the Covenant) was the firſt; and either of theſe bad enough, ſince there is not one Engagement in the whole Book of *God*, ſave thoſe of the Rebels, *Corah* and his Complices, *Abſolom* and his Conſpirators, *Shaba* and his Peufellowes, nor is there one Covenant in that whole book, but they were all given and taken by the Kings Authority, not a Covenant amongſt them all, (and they are but ſix in number) impoſed with- 1. Engagement.

out, much leſs againſt the Kings Authority; and beſides, they were all meerly Religious Covenants, not one Politick or ſtate Covenant amongſt the whole ſix: The *firſt*, of which ſix was made by *Joſhua* with the people: The *ſecond*, was made by *Jehojada* the High Preiſt, in behalf of the young King *Joaſh* with the people, the ſum of which Covenant was that the people ſhould be true to *God*, the *King*, and the *Church*: The *third* was made by King *Aſa* with the people to ſeek the *Lord God* of their Fathers with all their heart, and with all their ſoul: The *fourth* was made by *King Hazechiah* with the people, when they were in great diſtreſs for want of Religion: and therefore ſaid the *King*, I have purpoſed to make a Covenant with the *Lord God* of *Iſrael*, that *he* may turn *his* feirce wrath from us; This was the *Kings Covenant* and *Engagement* with *God* for the people, not theirs againſt him: The *fift* was made by *Joſia*, *King* of *Iſrael* with *God*, that he, (and his People) would walk after the *Lord*, and keep his Commandements, and his Teſtimonies, and his Statutes, with all his heart, and his ſoul, and that he would accompliſh the words of the *Covenant*, and he cauſed all the people to ſtand to it: The *ſixt* and laſt was requeſted by the people of the Captivity from *Ezra*, who was then *Juſtar & loco Regis*, in theſe words; now therefore let us make a Covenant with our *God* to put away all our ſtrange Wifes: Theſe are all the Covenants I have read of, or can remember in the whole Bible; and all theſe were made by and with the ſeverall Kings, none without or againſt them: But the Engliſh Engagement and Covenant was made without and againſt the *King of England*: and howſoever thoſe were commendable, and extenuated the *Iſraelites ſins*; yet this muſt needs aggravate the Engliſh ſins, and condemne them who contrived it, and took without much Repentance in themſelves, and more mercy in *God* and the *King* to which mercy God incline the heart of the King for *Jeſus Chriſt* his ſake, *Amen*.

Joſhua 24. 25.

2 *Reg.* 11. 4.

2 *Cron.* 15. 12.

2 *Cron.* 29. 10.

2 *Cron.* 34. 30.

Ezra. 10. 3.

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And this is far worse then the former; for the former did only engage against the Kings person, and the other part of it promised and pretended to fight for him in order to the preservation of Religion, which might and did easily beguile many simple, and well minded people; but this same Oath of Abjuration was against the *Kings Posterity*; not one of his Race or Name to raign over us any more; nay, against *Lords* of both sorts, *Ecclesiasticall* and *Temporall*; yes against the office of *Episcopacy*; so that we should not have had so much as a *Skeleton* of *Monarchy*, nor a shape of any one of the *Royal Tribes*, none of *Benjamin* or *Nepthali*; none of *Asher* or *Ephraim*, not a *Duke*, *Marquess*, *Earl*, *Lord*, or *Baron*; nor any one of an *Apostolicall Church*, not a successor of *Aaron*, not a successor of St. *Peter*, St. *Paul* or any other of the *Apostles*; some of the Tribe of *Levi* we might have had in a settell'd *Presbytery*, to the loss of the *English*, and gaine of the *Romish Church*; And had not this been a greater Aggravation of our Countrymens sins, in compelling some to be their *Prosolites*, and ten times more the Children of *Satan* then themselves, then a bare knowing and doing those sins, with delighting in others that do the same, comes short of compelling others to do those things which we know to be sin: *Delectation* comes short of *Compulsion*, and therefore once more I pray. tion.

O thou Eternall and Mercifull God, suffer not againe such Commanders to rule over us; or if thou had'st not yet sufficiently punisht us for our former Malignity and Murther, yet give us not over to obey such evill Commands, that when thou makest Inquisition for blood, for common blood, for sacred blood, or Noble blood, for Royall blood, our souls may be sprinkled with the saving and all-sufficient blood of Jesus Christ.

[illegible]ption, which these Master Murtherers required, [illegible] have compelled us to do, under the specious pretence of, against the *Common Enemy*, but in truth, with the horrid guilt of shutting out, if possible, for ever, of *King Charles the second*, whom *God Almighty* preserve to these three Kingdomes, *England*, *Scotland*, and *Ireland*, till in a good old age he be received into the Kingdome of Heaven, for *Jesus*, for *Jesus*, for *Jesus Christ* his sake: *Amen, Amen, Amen.*

FINIS.